

By: RaL



Many thanks to The Buddha

Bodhidharma, Shitou, Stonehouse, Han Shan, Dogen,
Musō Soseki, D.T. Suzuki, Garma Chang, Alan Watts.

And all the Zen people who have gone before
and pointed to the Way. Many Blessings.

and

Albe, Kai, Evert, Bisi, Joan, Leonie, Zeny
and the Deck crew!

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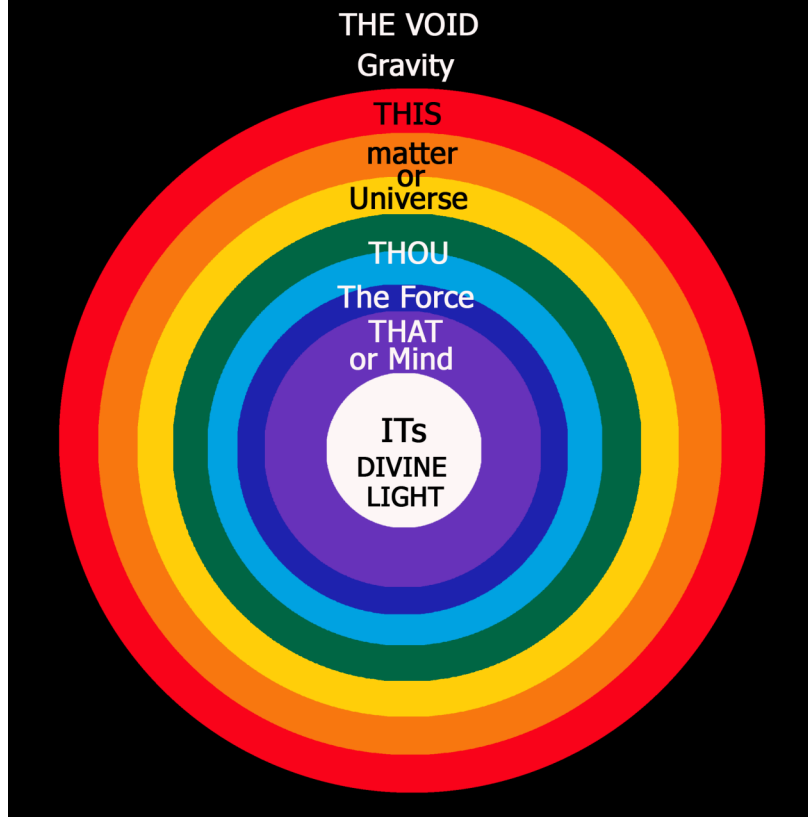
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ITs Universal Light as Electro-Magnetic Pulse Waves



INTRODUCTION

Through different books and experiences I have noticed the use of the terms - This, Thou, That, IT, the Void.

I have interpreted and translated these terms as Light energy waves to be analysed, visualised, recognised, realised to be part of an ordered assemblage of atoms creating instant experiences day in day out, hour in hour out, for billions of years.

IT is the Light, That is Mind, Thou is Self, This is matter, the Void is Gravity.

We are a part of This, our manifest material existence. This is the amazing gift.

You are alive! An aware breathing organism and soon you will be conscious of new energy inside you, the Self, you yearning to be free. Body, mind, Soul. .

All these things, This, Thou and That form Mind which is an energy level of That, which is an energy of IT and IT comes from the Void which is perfect emptiness and from emptiness comes everything. Emptiness is Form, Form is Emptiness.

But IT is Here and Now! filling our hearts with ITs Universal Light energy.

OK. What you think you are is not you! You are an assemblage of molecules to give you a visual appearance. Society has given you an ego. The ego is not you.

You are not the ego. But somehow we are attached to the ego and it is very difficult to let go of the attachment because of magnetic attraction but by consciously practicing Empty mind and non-attachment you may see answers to questions not yet asked but aware of. Empty mind is being consciously aware of the experiences happening to you. Non-attachment means not ego identifying with experiences you are going through. Letting go is not clinging to objects and experiences.

Everything is on loan, body, mind, soul, existence.



We are particles of Light evolving in a Wave of Light Consciousness and the term **I** is only there to be used as a reference point as we are guided by the Force on a Path leading to the Way of Enlightenment. The Force is the messenger between Mind and us and us and Mind and ultimately to unification with ITs Universal Divine Light. The Path is as individual as our fingerprints and this book is a guide to the Middle Way between Doctrines and Meditation and Yoga and the practices of Empty mind, non-attachment and letting go.

Yoga and meditation were a **unified** practice the ancients used to transform the physical and mental capabilities of This organism into higher levels of conscious awareness. Yoga, by stretching and lengthening the body was able to create a higher level of energy flow through the Chakras. Chakras are energy centres in your body that correspond to your vertebrae and organs, depicted as vertical, seen as horizontal. There are 7 Chakra's, 27 articulating and 5 fused vertebrae. One of the simplest ways to maintain the Chakra's is to have a flexible backbone. The backbone is not rigid like a bamboo stem. It is a set of bones joined by vertebral discs, fluid filled shock absorbers of living tissue, that require purposeful movement to maintain health and energy. A way to use Yoga exercises is to consider your body as an organism to be tuned and used to it's full potential. I believe Yoga was designed to stretch our backbone and in so doing stretch our spinal construction against the pressures of gravity and the atmosphere, 14lbs.□" This is why after doing yoga exercises I do hanging back extensions to refill the vertebral discs and to maintain an upright posture. And then there is breathing! The mitochondria is the power source in the cells of our body and uses oxygen as fuel and deep forced breathing oxygenates every cell of the body. This is why the Thoracic Chakra is very important in expanding the lungs to act as an organ of elimination and cleansing and maintaining that posture. Practice side arm lifts. **Meditation** is an exercise to unify This individual organism with the higher level of energy named Mind or That. Previously people looked inward while meditating. I call this navel gazing, which is calming **but** by opening **our** mind and focusing **our** mental energies in an outward direction we can see That Mind in all its beauty and IT in all its glory. Give thanks to IT.

May this book assist you in your search for Prajna Truth.
Do not try to understand, just read, understanding will come.
Let ITs Light be your guide.

We are not human beings having a spiritual experience
 We are spiritual beings having a human experience.
 Know that there is no thing more easy to guide
 than the human soul.
 It needs but to will and the thing is done;
 the soul is on the Way.
 It needs but to will not and all is lost.
 Ruin and recovery are from within.
 First clarify the basis of Mind and Self.
 Do not be deluded into thinking existing mental
 and physical characteristics are the original Self.
 Ignorance, or unawareness, evolves through
 Knowledge, or experience, to become
 Enlightenment, or conscious awareness.
 Enlightenment shines on
 Knowledge and on to
 Ignorance and suffering
 humanity below.
 Some look up
 Some see the Light
 Some see beyond the Light
 This book is for you.

WAKE UP TO YOUR SELF! A HANDBOOK FOR HUMANS

By
 RaL

These are my personal observations on my life experiences
 as an 80 year old human male and student of Zen for 50 years
 and how I have discovered and observed the Force in it's play
 and seriousness but ultimately IT's loving, simple, synchronicity.
 If any of the following is of use to you, I thank you for taking
 the time to read and perhaps opening your mind to surrender to
 the pulse wave of Love, the source of the Universal Life Force.
 The terms, Tao, the Way, the fundamental, the Force, Essence
 describe That, the evolving fundamental ground. Journeying to
 the fundamental ground to unite with IT is a matter of will.
 "Will I or won't I?," the evolving duality of will power.
 The Force leads those who will and drags those who won't.
 You will learn or be taught to Wake up to your Self!
 There is no duality in the surrender and when you unite
 you will find the Force is there saying "Welcome Home –
 to Planet Earth, the Solar System, the Milky Way Galaxy,
 the Universe, to This, to Thou, to That, to the wonder of IT."
 Give thanx to IT. May the Force be with you! Thank the Force!.

HOW DID OUR UNIVERSE BEGIN?

Some 13.8 billion years ago our entire visible universe was contained in an unimaginably hot, dense point, a billionth the size of a marble or pinball. Since then it has expanded—a lot—fighting gravity all the way.

Inflation

In far less than a nanosecond a repulsive energy field inflates space to visible size and fills it with a soup of subatomic particles called quarks.

Age: 10^{-32} milliseconds

Size: 10⁻³² miles (smaller than a pinball)

Early building blocks

The universe expands, cools. Quarks clump into protons and neutrons, the building blocks of atomic nuclei. Perhaps dark matter forms.

.01 milliseconds

0.1-trillionth present size

First nuclei

As the universe continues to cool, the lightest nuclei, of hydrogen and helium, arise. A thick fog of particles blocks all light.

.01 to 200 seconds

1-billionth present size

First atoms, first light

As electrons begin orbiting nuclei, creating atoms, the glow from our infant universe is unveiled. This light is as far back as our instruments can see.

380,000 years

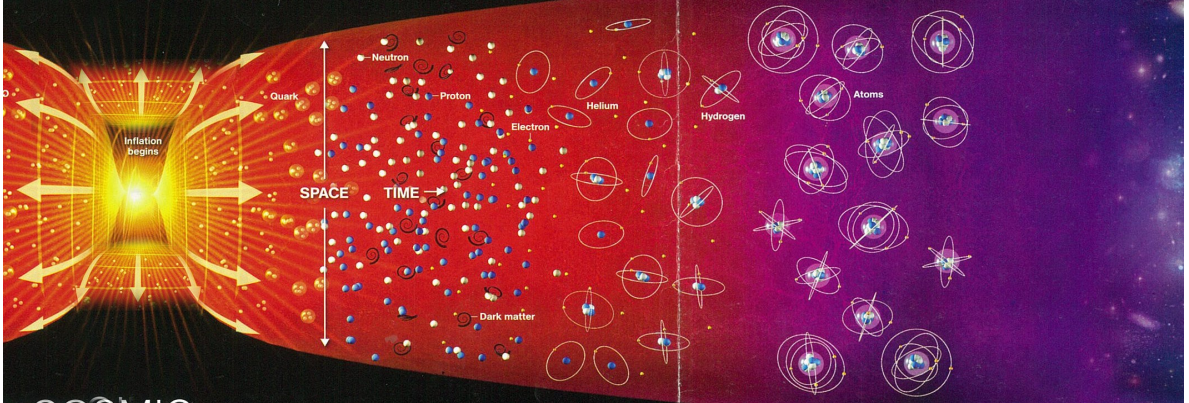
.0009 present size

The “dark ages”

For 300 million years this cosmic background radiation is the only light. Clumps of matter that will become galaxies glow brightest.

380,000 to 300 million years

.0009 to 0.1 present size



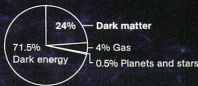
COSMIC QUESTIONS

In the 20th century the universe became a story—a scientific one. It had always been seen as static and eternal. Then astronomers observed other galaxies flying away from ours, and Einstein's general relativity theory implied space itself was expanding—which meant the universe had once been denser. What had seemed eternal now had a beginning and an end. But what beginning? What end? Those questions are still open.

WHAT IS OUR UNIVERSE MADE OF?

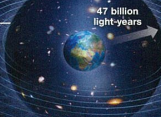
Stars, dust, and gas—the stuff we can discern—make up less than 5 percent of the universe. Their gravity can't account for how galaxies hold together. Scientists figure about 24 percent of the universe is a mysterious dark matter—perhaps exotic particles formed right after inflation. The rest is dark energy: an unknown energy field or property of space that counteracts gravity, providing an explanation for observations that the expansion of space is accelerating.

The Universe



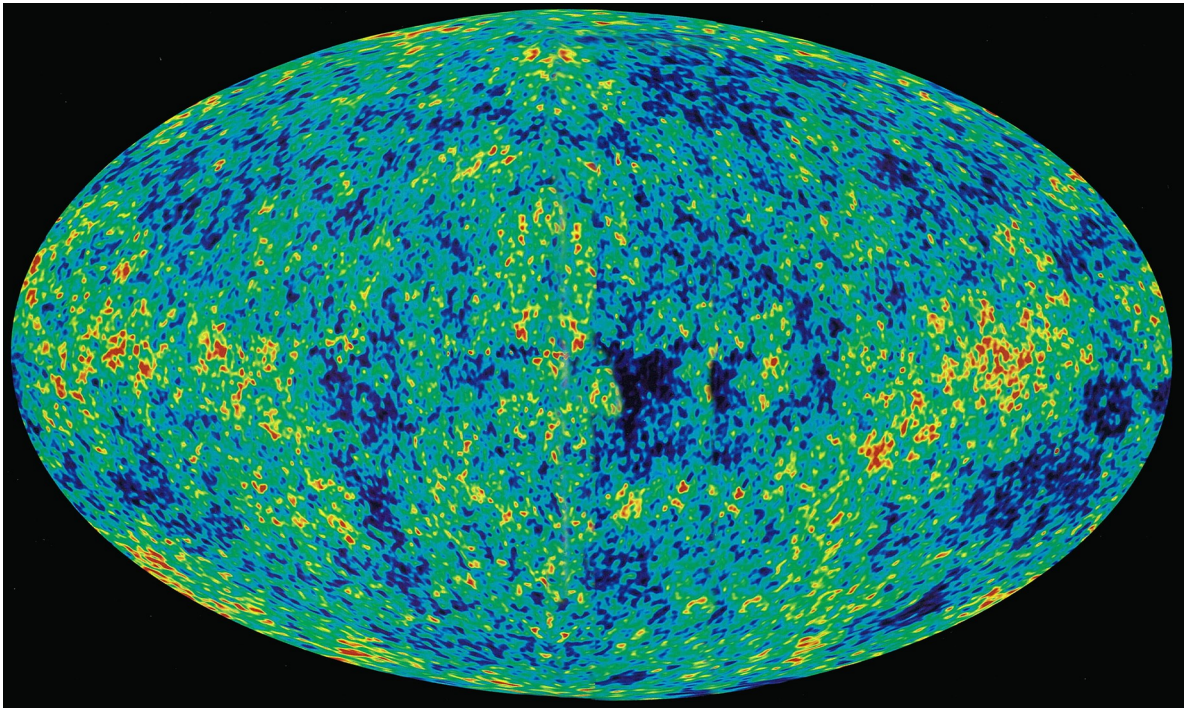
Observable Universe

The universe began 13.8 billion years ago. Because it has been expanding ever since, the farthest observable edge is now 47 billion light-years away.



WHAT IS THE SHAPE OF OUR UNIVERSE?

Einstein discovered that a star's gravity curves space around it. But is the whole universe curved? Might space close up on itself like a sphere or curve the other way, opening out like a saddle? By studying cosmic background radiation, scientists have found that the universe is poised between the two: just dense enough with just enough gravity to be almost perfectly flat, at least the part we can see. What lies beyond we can't know.



Gravity wins: first stars

Dense gas clouds collapse under their own gravity—and that of dark matter—to eventually form galaxies and stars. Nuclear fusion lights up the stars.

300 million years
0.1 present size

Antigravity wins

After being slowed for billions of years by gravity, cosmic expansion accelerates again. The culprit: dark energy. Its nature: unclear.

10 billion years
.77 present size

Today

The universe continues to expand, becoming ever less dense. As a result, fewer new stars and galaxies are forming.

13.8 billion years
Present size

Our solar system

Dark energy accelerates

Stars

Galaxies

THE VOID

GRAVITY

HOW WILL IT END?

Which will win in the end, gravity or antigravity? Is the density of matter enough for gravity to halt or even reverse cosmic expansion, leading to a big crunch? It seems unlikely—especially given the power of dark energy, a kind of antigravity. Perhaps the acceleration in expansion caused by dark energy will trigger a big rip that shreds everything, from galaxies to atoms. If not, the universe may expand for hundreds of billions of years, long after all stars have died.

Infinite expansion

Galaxies ripped apart by rapid expansion

The Unknown Beyond

What we can't see. The possible shapes are:

- Sphere
- Saddle
- Flat

DO WE LIVE IN A MULTIVERSE?

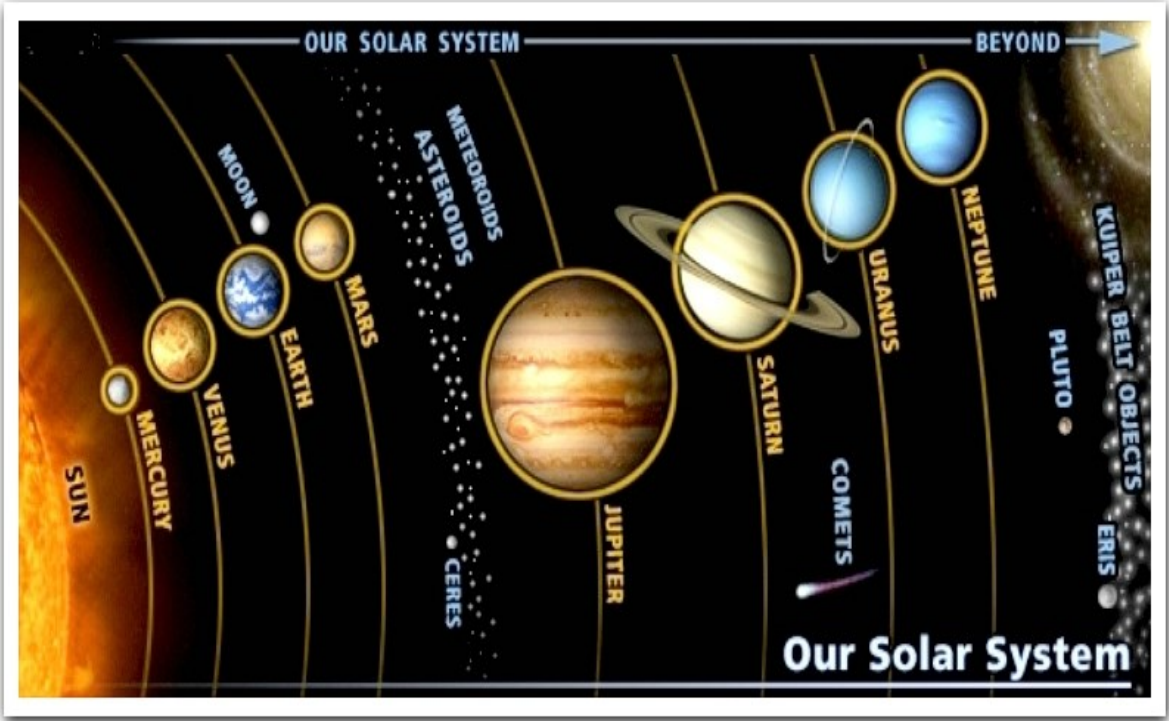
What came before the big bang? Maybe other big bangs. The uncertainty principle holds that even the vacuum of space has quantum energy fluctuations. Inflation theory says our universe exploded from such a fluctuation—a random event that, odds are, had happened many times before. Our cosmos may be one in a sea of others just like ours—or nothing like ours. These other cosmos will very likely remain forever inaccessible to observation, their possibilities limited only by our imagination.

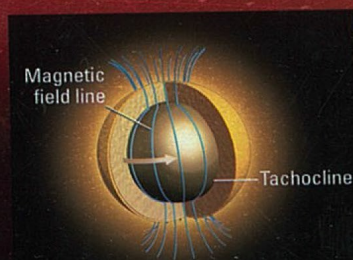
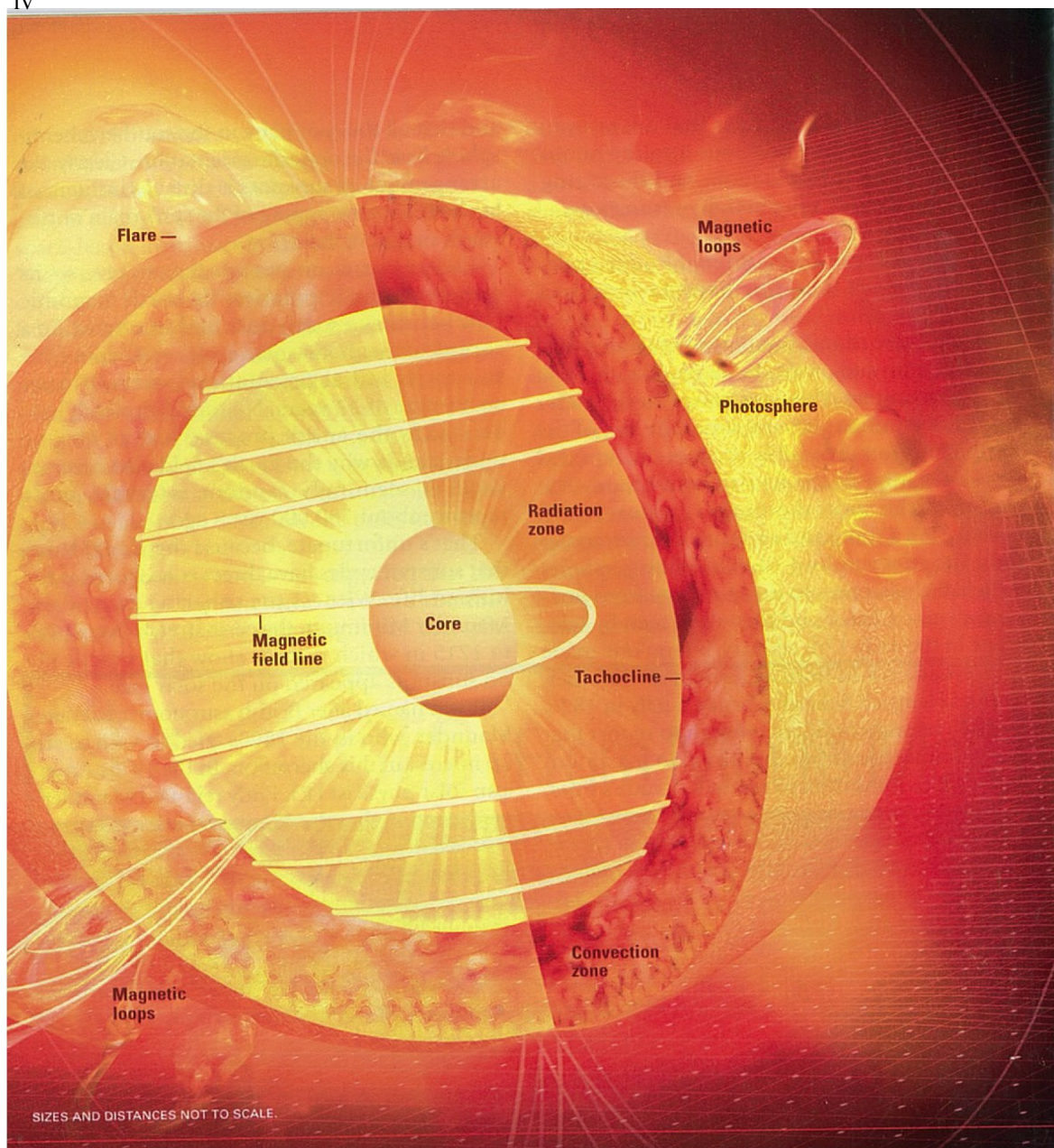
Multiple universes

Time

Fly through the universe on our digital edition.

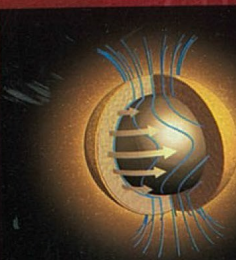
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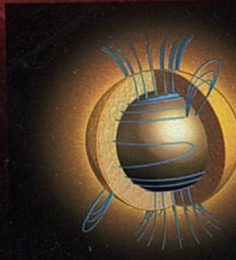


The Sun Revs Up

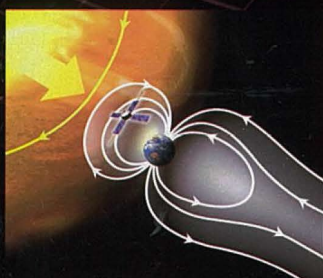
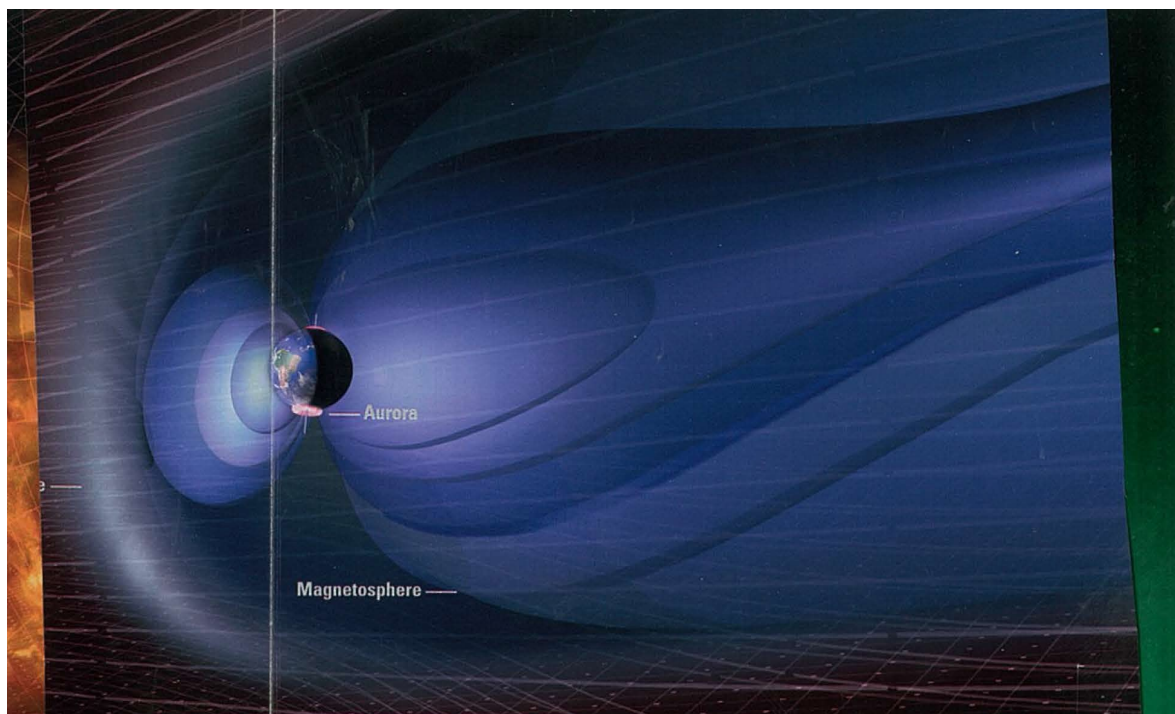
The cycle begins with magnetic field lines running from pole to pole—the field generated in the tachocline, where the radiation and convection



zones slide past each other. Since the sun's upper layers rotate faster near the equator (about 26 days) than near the poles (about 36 days), the lines begin to stretch. As plasma churns and flows,

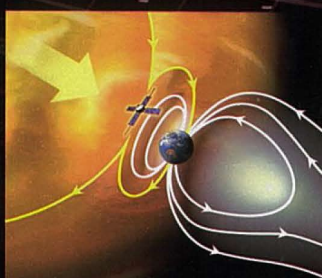


it further drags and distorts the lines, which energizes them. When field lines become twisted they gain buoyancy and rise, then break through the surface in a variety of breathtaking forms.



Earth Takes a Hit

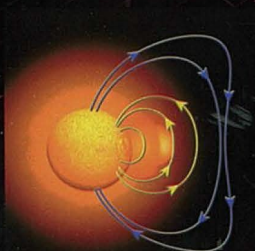
It takes one to three days for a CME to reach us. SOHO and other satellites detect its liftoff, but not until about an hour before impact can we measure



how bad it will be. In the worst case (above), a CME carries a southward magnetic orientation, the opposite of Earth's. Such a CME not only compresses our protective magnetosphere (exposing satellites

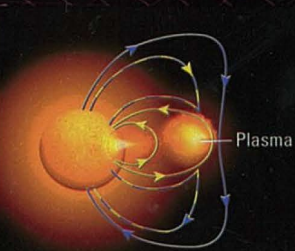


to particles), it also links to our dayside magnetic field and peels back field lines. Then, at the nightside tail, Earth's lines reconnect, driving trillions of watts of power into the upper atmosphere.

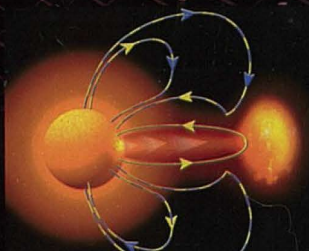


A Storm Erupts

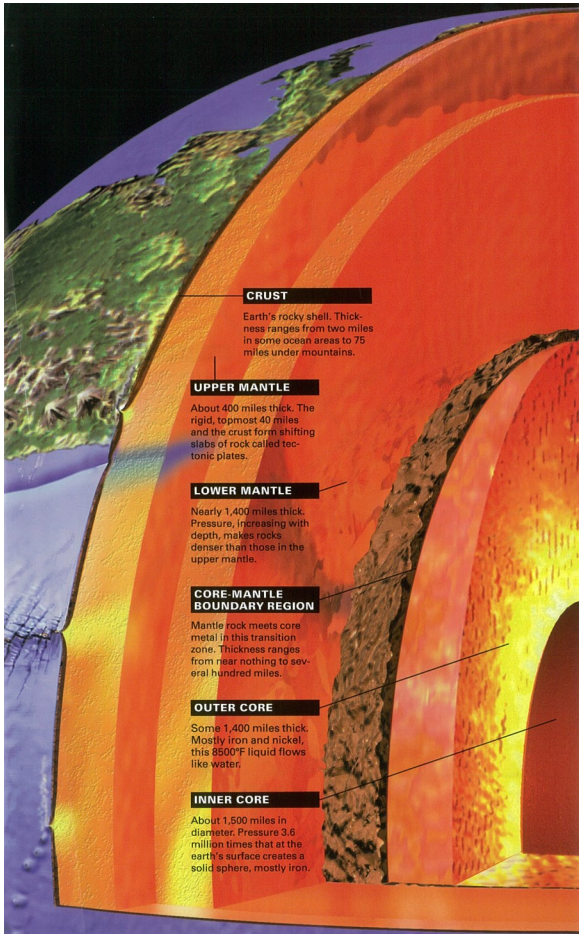
What triggers a CME? Theory holds that coronal loops (blue and yellow) act like a net to restrain energized magnetic fields that are trying to rise,



and pressure builds. Constantly in motion, loops can merge in a process called magnetic reconnection, which rips the net. A billion tons of plasma escapes at one to five million miles an hour,



growing into a cloud tens of millions of miles wide. Barreling through the slower solar wind, a CME creates a shock wave that can boost its charged plasma and radiation to ultrahigh energies.



Eons of earthly turmoil have fueled centuries of scientific debate.

SEISMIC ENERGY EXPLODED in all directions as the earth moved deep beneath Bolivia in June 1994. As shock waves rippled through the crust, high-rise offices swayed in Iowa. Houseplants shook in Minnesota. Even eastern Canada trembled. At magnitude 8.3, it was the biggest earthquake in decades.

More than a million quakes jolt the earth each year. Most don't make much of a stir. Perhaps a few are devastating. Yet even those are small stuff in the big geologic picture. "We humans are self-centered, so we worry about what will affect us," says Raymond Jeanloz, a geophysicist at the University of California at Berkeley. "But hazards like volcanoes and earthquakes are very superficial results of the grand motion of this whole planet."

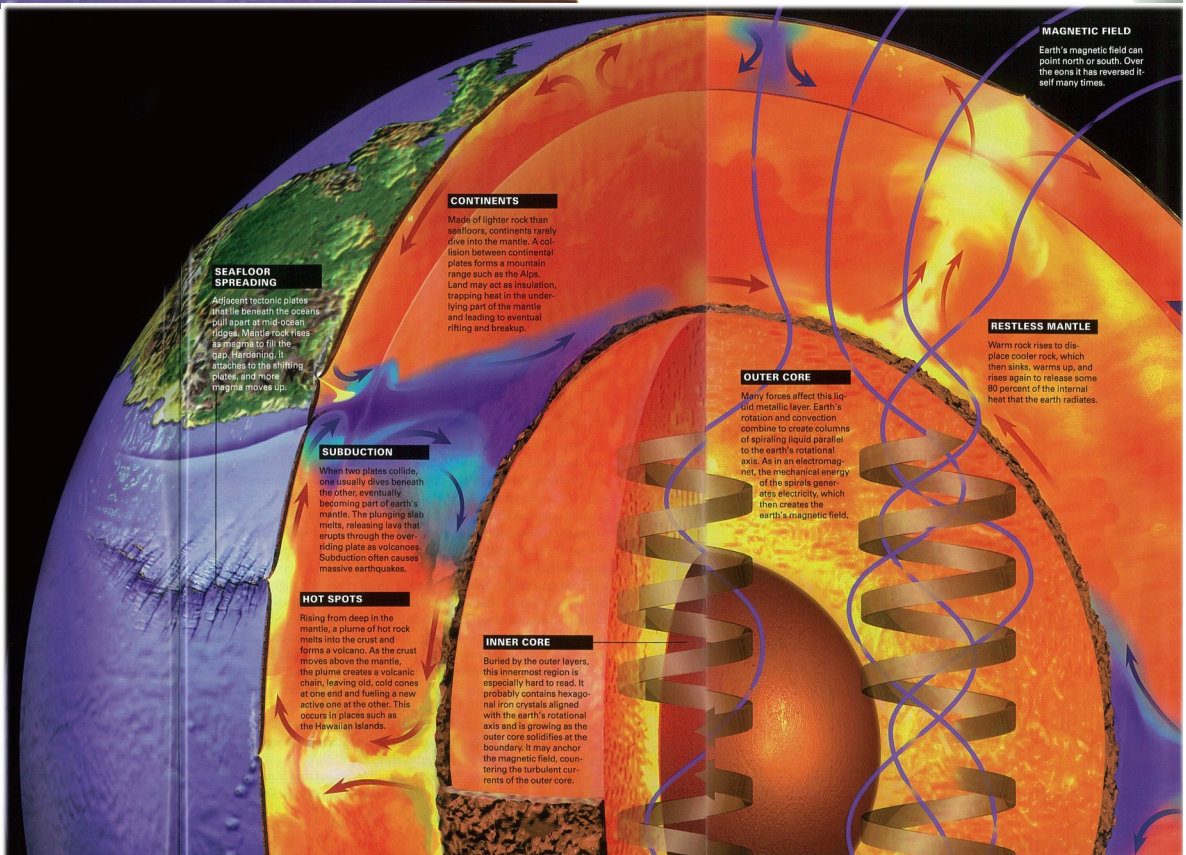
Jeanloz and his colleagues have no hope of exploring inner earth in person. There are no secret volcanic passages to the core like the one that guided Jules Verne's characters on their fictional *Journey to the Center of the Earth*. The real world's deepest borehole reaches only seven and a half miles beneath Russia's Kola Peninsula.

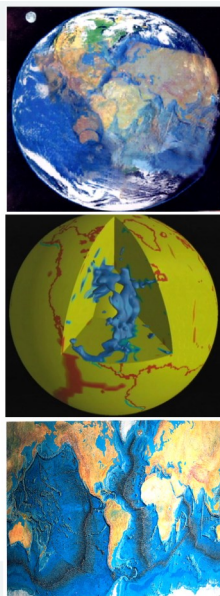
Lack of access hasn't hindered conjecture, however. In 1665 German scholar Athanasius Kircher drew an early cross section of the earth. In his view (right), winds fan subterranean reservoirs of fire, inflaming volcanoes around the globe.

Three decades later English scientist Edmond Halley suggested that the earth held concentric spheres inside. Glowing gas that illuminated these inner worlds escaped from the North Pole to form the aurora borealis. Isaac Newton's explanation of gravity soon helped prove his friend Halley wrong. It enabled scientists to calculate the earth's density, which increases with depth.

By the late 19th century, physicists realized that the earth was radiating heat into space. Lord Kelvin estimated its rate of cooling and calculated that the earth was between 20 million and 100 million years old. Naturalist Charles Darwin disagreed. His theory of evolution required a much longer time span.

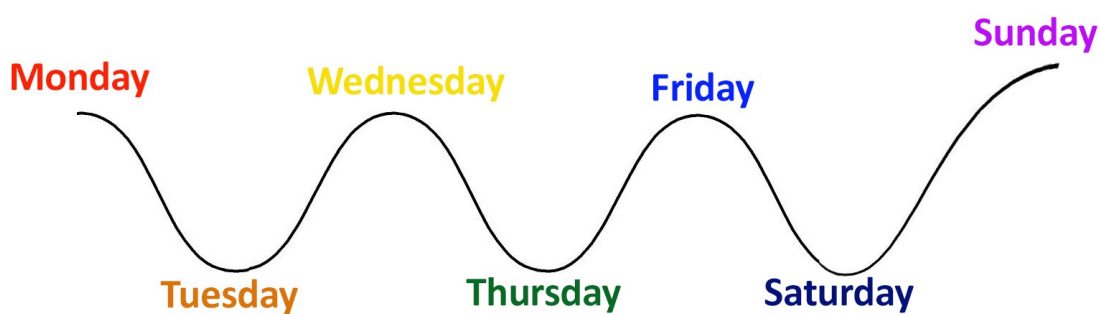
Lord Kelvin and other Victorian scientists figured that the earth was as rigid as steel. Not so, argued German meteorologist Alfred Wegener, originator of the Plate Tectonics theory.





Active Volcanoes, Plate Tectonics, and the "Ring of Fire"





7 day Pulse Wave



B

CHAPTER 1 IN THE BEGINNING

15 billion years ago approximately, according to Earth scientists, the previous universe collapsed into itself in the cyclical struggle of energy and gravity, causing an implosion/explosion named “The Big Bang”, resulting in the “Pulsating Universe” theory.

Then there was Light!

From the moment of expansion, when all was plasma, came IT. IT became the cosmic singularity. From IT came Mind or That. From That, This was made real, the duality of Mind and matter. Duality began after the dawn of Time, formulated as 10^{43} secs. Thus was Being brought into existence as Mind or Light energy. Thus was existence brought into being as matter or dark Gravity. 10 billion years ago the Milky Way Galaxy was formed. 5 billion years ago enough material had coalesced to form our Solar System of 8 Planets and it's star, the Sun.

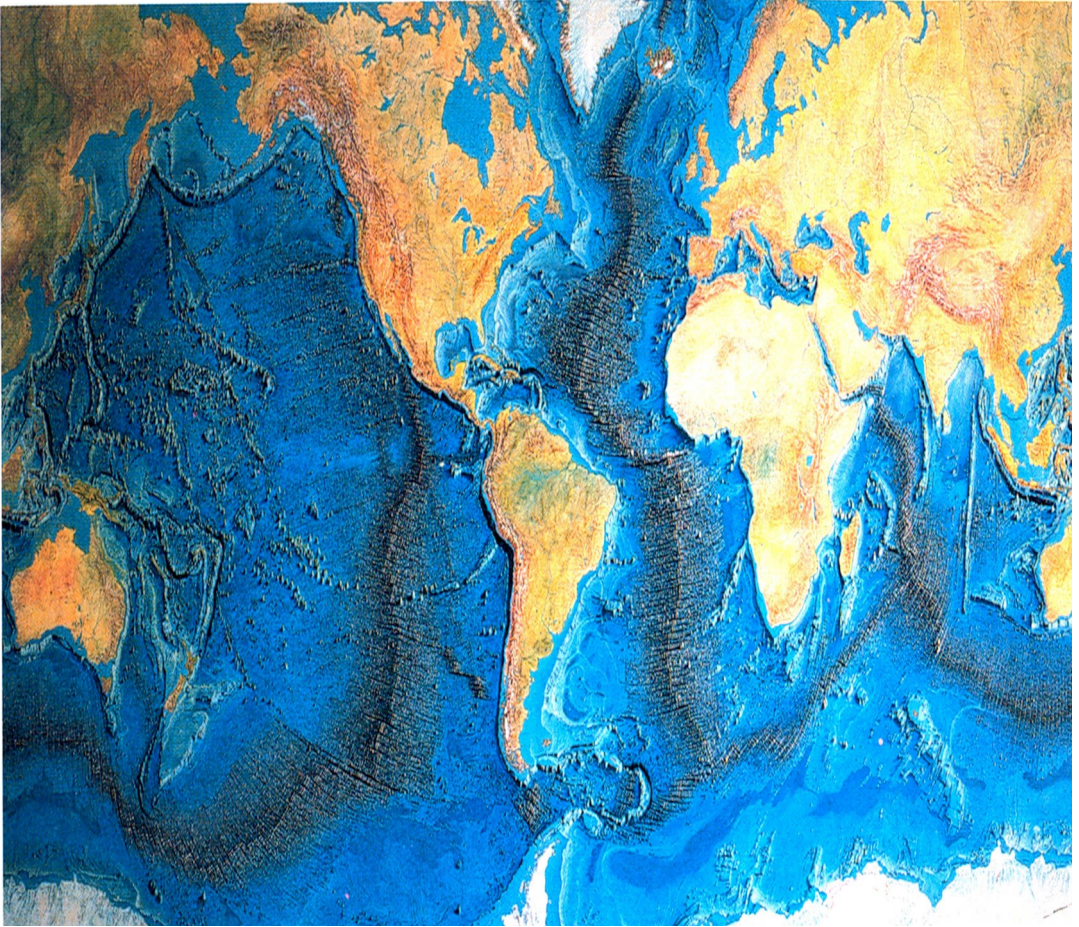


D

CHAPTER 2

4 billion years ago the Earth had cooled enough to allow water to maintain a liquid state and a gaseous atmosphere to develop. Being the right distance from the Sun allowed the Life Force to initiate chemical reactions, which created bio-molecules, bacteria, mitochondria and by mitosis, evolved into cells.

2.5 billion years ago	Free oxygen became available
1 billion years ago	Myriad species evolve.
500 million years ago	Oxygen breathers evolve.
400 million years ago	First plants, trees evolve.
330 million years ago	Ice Age begins.
300 million years ago	Mass species extinction.
250 million years ago	Planet warms again.
200 million years ago	Dinosaurs walk the Earth.
65 million years ago	Dinosaurs wiped out by an Asteroid
which impacted between America and China	
causing the Pangea land mass to separate into	
7 continents and the ocean into the 7 seas.	



F

CHAPTER 3

50 million years ago	Primates evolve plus other species.
15 million years ago	Ramapithecus evolves.
10 million years ago	Australopithecus evolves.
5 million years ago	Homo Habilus evolves.
3 million years ago	Homo Erectus evolves.
300,000 years ago	Homo Sapiens evolves.
50,000 years ago	Aborigines in Australia.
30,000 years ago	Cro-Magnon in Europe
12,000 years ago	Agriculture evolves.
10,000 years ago	Civilisations evolve.
5,000 years ago	Egyptian civilisation.
2,500 years ago	Buddha evolves, brings Wisdom.
2,000 years ago	Jesus evolves, brings Love.
1,500 years ago	Muhammad evolves, brings Jihad.
1,200 years ago	Buddhism in China.
1,000 years ago	Buddhism in Japan.
800 years ago	Zen in Japan



H

CHAPTER 4

The title, The Buddha, means “ The Awakened One”. Gautama realized ITs essence and the duality of Mind and matter and how to utilise the power of Mind or That. This he named the Middle Way which led to the 7 day Path. Right view, Right thought, Right action, Right livelihood, Right effort, Right mindfulness, Right remembrance. From these evolved the seven stages of meditation practice; Breathing, Focusing mind, Visualisation, Reciting Mantras, Movement, Devotional thoughts, Identifying Mind Essence. Using knowledge and practice, enlightenment and liberation is. To continue the Duality, two schools of Buddhism evolved. In India, Mahayana in the North and Hinayana in the South. In Tibet, Madhyamaka or Gelug and Yogacara or Jonang . In China, Caodong and Lin-chi. In Japan, Soto and Rinzai. The first of each school practiced how to realise Mind or That in tranquility. The second schools put the power of the mind to work on understanding, either doctrines or koans, but ultimately both schools philosophy lead to the discovery of the Duality. To unify the Duality, two words are used in the first schools, Dhyana – Serene Reflection – Prajna –Intuitive Wisdom.



J

CHAPTER 5

WHAT IS ZEN?

A Middle Way philosophy of the Mahayana School of Buddhist teaching that came from India, past Tibet to China on to Japan, Zen is the Japanese pronunciation of the Chinese word Chan, an abbreviation of the original phrase “Chan - na,” which is equivalent to the original Sanskrit word for Meditation, Dhyana. An evolution of the Dharmapada, Taoist, Boddhidharma Way of focusing Mind on IT Self to realize what is really essential in life by the practice of stilling the physical, i.e. zazen, using the mental, i.e. zanzen, to unite with the spiritual, i.e. zenki, beginning with recollection, to meditation, to contemplation, to become aware Self realization of Supreme Enlightenment. According to Buddhism, the nature of Mind is “Awareness”, without action or change. Only on the human level is awareness coupled with the duality of blind will and perpetual movement. However Zen is a Way to consciously unify This awareness with Mind or That and to realize inherent Enlightenment. Following Buddha’s Middle Way, practicing Zen and having faith in Supreme Enlightenment, one is able to discover the true nature of Mind. “Those who go before only point to the Way”.



CHAPTER 6

THE ESSENCE OF ZEN

This is an opportunity to discover the Duality and go to the fundamental ground and unify with That Universal Force. By using the methods developed by the Buddha in his quest for Enlightenment one can relinquish, or let go of, all attachments, beliefs, cravings, desires, expectations and unite with IT, the Universal Treasury of Light.

The Inexhaustible Treasury of Potential

There is a vast potential, latent within human beings, where This remains undiscovered because of the limitations being placed on consciousness by life's habitual pre-occupations. The recommendation all cravings be relinquished does not mean detachment itself is a goal, it is a conscious means of breaking through self imposed restrictions and opening up the inexhaustible treasury of potential of That.

Past, Present and Future

It is a characteristic tendency of human beings to indulge in emotions, such as anger, grief or happiness, in response to present conditions, failing to balance these feelings with the awareness present conditions are the results of past causes. It is illogical to see the present only as an object of enjoyment and not use it as the opportunity to create the future by focusing on cause and effect.

Causes

Causes are complex and have different time scales. Every cause is the effect of something else and every effect is the cause of something else. The efforts of the individual are not the sole determining factor in the individual's condition in life, because everyone is part of the nexus of society and nature and the space/time continuum.

Wrong Ideas

All beings have the knowledge and virtues of Buddha's but cannot realize That because of the illness of wrong ideas and attachments, so they study all kinds of books, memorise sayings, seek spiritual powers and strive for intellectual excellence to dispel their blind ignorance. This increases the sickness of wrong ideas and their inherent knowledge and virtue will not become manifest.

Medicine and Disease

People do not need medicine when they are well but it is important when they are ill. So it is with Buddhism. The teaching of Buddhism is to restore people to the well Being of the fundamental state of inherent enlightenment. In the fundamental state people have no illness but become ill because of their ignorance of laws of existence and karma. Enlightenment does not refer to academic knowledge of the teachings. Enlightenment means having got rid of ignorance and attained complete awareness and unconditioned liberation. Learning and teachings may assist but they are not the experience. To approach the teachings as a field of study is turning medicine into disease.

Demons

There are various mental phenomena and mental postures that obstruct the potential for true understanding. Because of their harmful and destructive nature they are often called demons. These demons include greed, conceit, pride in knowledge, opinionated views, anger, addiction to meditation states, desire for personal liberation, sentimental compassion, anxious haste to attain enlightenment, idolizing teachers, indulging in passions and fearing passions, the seven sins.

Possession

People who undertake the spiritual exercises with a sense of acquisitiveness are doing the work of demons, as are those who seek knowledge and power for personal gain. Not realizing This is a false and deceptive condition which boosts their intellectual or psychic powers, such people attribute That to themselves and become more conceited and possessed by their personal demons. A simple method of quelling demons is to refrain from clinging to anything mentally. Practice non-attachment.

Aspiration for Enlightenment

It may be said that there are two aspirations for enlightenment. The shallow aspiration and the true aspiration.

Understanding that whatever is born must die, that whatever flourishes must decline and only seeking personal liberation, This is the shallow aspiration for enlightenment.

People commonly assume it is an aspiration in searching for enlightenment to forgo worldly ambitions and to live in the woods and clear the mind with the sound of nature.

True aspiration for enlightenment is development of That Mind that has faith in realising Supreme Enlightenment.

Inherent in every one, Supreme Enlightenment is eternal and unchanging. To believe in IT is called the true aspiration.

A scripture says “What is enlightenment? It is to know your own mind as it really is. If people seek enlightenment, they have no enlightenment. To envision enlightenment in some form is to become alienated from enlightenment”.

Obstructions

A scripture called “Obstacles of Pure Action” explains how certain practices can obstruct the path of enlightenment. This occurs when those who give despise the selfish, when those who observe precepts are critical of those who do not, when those who practice forbearance belittle the impatient, when those who practice diligence belittle the indolent, when those who practice meditation reject the distracted and when those with the knowledge criticise the ignorant.

Worldly Feelings

Attraction and aversion are two feelings keeping people within the bondage of their ignorant repetitive behavior. Those who seek only what pleases them and try to avoid what displeases them are acting in this way because they do not realize the nature of the world. For those who know the nature of the world, lack of complete satisfaction or fulfillment in things of the world, is itself, advice to cultivate detachment. If people do not crave to be pleased they will not be displeased. What causes mental suffering is not the environment but the mind itself. Practice non-attachment.

Two Bases

The Buddha said “The reason people have unnecessarily been subject to repetitive routines since beginning-less time is because they are unaware of the original Mind and think This conceptually cognizing mind is their own mind. Since they are also unaware of the two bases and thus practice mistakenly, they fall into aberrant states.

The first of the two bases is the original pure essence of the subtle luminosity of fundamental awareness.

That essence is the source of the minds of all beings.

The second is the basis of beginning-less repetitive routine.

This is the idea That cogitation, cognition and conceptualization are your own mind. Spiritual practice then becomes another routine activity”. If the orientation of the mind is not correct, **all** practices are in vain.

Mindless Mental Application

The various formal teachings and practices of Buddhism are designed as expedients to guide people according to their individual needs and potential for an awakening. They are formulated to lead people into the realm of enlightenment and are applied to the state where unenlightenment and enlightenment have already been distinguished as delusion or awareness..

Zen, in contrast, aims for the fundamental state which is prior to This distinction. Therefore it does not admit of practices based on existing dualism but points directly to That primordial unity underlying fabricated dualities. Zen teachings are not doctrines to be kept in the mind. One should not freeze momentary solutions into fixed theories.

No Set Track

Zen teaching has no set track or fixed pattern. Sometimes it explains mundane principles, sometimes it explains transmundane doctrines. The purpose is to dissolve sticking points and relieve people from their bondage. The only issue is what will effectively liberate and enlighten people.

“If you understand, you can use **it** on the Way; if you do not understand, **it** becomes mundane convention”.

The central Benefit of Zen

The central benefit of Zen, in the context of the ordinary ups and downs of life, is not in preventing the minus and promoting the plus but in directing people to the fundamental reality of That not under This sway of up and down.

Zen Meditation 1

11

Essential Zen meditation is not a matter of controlling thoughts and keeping the body immobile, so one cannot say it is important to sit facing a wall and stop thinking. Also, it is not a matter of contemplating doctrinal principles, so one cannot say it is important to learn doctrines. It does not require wealth, so one is not too poor to do it. It does not claim there is no Buddhism within worldly passions, so one cannot say it is inaccessible to ordinary people. Ceremonies and rituals are practices performed by the body, so it is impossible to do them when you are doing something else. Recitations and invocations are practices performed vocally, so these exercises must be set aside when talking about something else. Contemplation of principles is a practice performed by the intellect, so it does not get done when thinking of something else. But the Zen work is not done by the body, the speech or intellect; so what can be called important?

12

Zen Expression and Intent

Zen uses the terms, expression and intent. Theoretical assessment and discussion of different modes of teaching, outlook, practice and experience as found in the doctrines, scriptures, sayings and stories, this is studying the expression. The method of studying intent is to lay aside all intellectual understanding and emotional assessment and look at a saying or story directly. Even if you are reading texts or listening, if you forget what is in or on your mind and open up to IT, not producing any rationalisations of what you are reading or hearing, that is studying the intent. Those who have not yet attained enlightenment should study the intent while those who have attained enlightenment should study the expression. The intent is the inner meaning of Zen, which is the fundamental That inherent in everyone. The expression is the methodology of Zen schools. The intent is the root, the expression the branches, awareness the flowers and Self realization the fruit.

Access to Awakening

The founder of Zen spoke of two ways of access to awakening; by principle and by practice.

Access by principle refers to direct unification with the fundamental without depending on training. Since That is not possible for everyone, the founder also taught four practices. The first two practices are designed to counteract the tendency to be distracted by feelings related to pleasing and displeasing situations. In displeasing situations, you counteract irritation, resentment and anger by viewing such situations as products of your past. In pleasing situations, you counteract complacency and attachment by reflecting on the impermanence of conditions. These two practices are used to balance the mind in order to open the way for concentration on higher objectives. As a scripture says, however, “to stir thoughts is error; to stop thoughts is also error”. Stopping thought is not enlightenment, and projecting subjective designs on an unlimited objective cannot lead to success.

Accord with Reality

Therefore a third practice, which is not seeking anything.

As is said “to be enthralled with any thing is to be in thrall to This thing”. Not seeking anything is still not the ultimate.

Not seeking what you think is there is a doorway to finding what actually is there, beyond your limited imagination.

Only finding, without seeking, is called meeting the source everywhere. Keeping in touch with the source in That way is the essence of the fourth practice, known as accord with reality, which is still in the realm of achievement and is not what Zen refers to as the great rest on the path to enlightenment.

Attaining enlightenment does not mean beatification and radiating an aura of light; in reality it is like waking from a dream.

Mind and Self

When beginners first practice Zen meditation of outward gazing, on perceiving the formless, boundless, radiant awareness of Mind they think This is the “original Self” or Buddha nature. This is only recognition of the awakened conscious mind. The reality of Mind is inconceivable. To extend throughout the universe does not stretch it and to enter into a minute object does not cramp it. It is beyond all forms, yet contains all forms. It is imbued with boundless virtues, yet it is not within its boundless virtues. Therefore one cannot divide true and false, one can hardly talk of crude and subtle, confusion or delusion. Nevertheless, as long as one is in a confused or deluded state, the true and the false are not equal, the crude and the subtle not on a par. When people hear sayings like “Mind itself is Buddha” they interpret it literally to mean those arbitrary feelings and emotions are themselves the Buddha –mind. That interpretation is false.

Letting Go

If you genuinely let go of the distinctions between true and false, crude and subtle and both worldly illusions and transcendental teachings, and focus on unexcelled Enlightenment – That is the practice Zen encourages. It is a mistake, however, to avoid studying scriptures and just follow your own ideas and imagination to recognize This conscious spirit, mistaking it for the original Mind. To think That Zen practice means abandoning all understanding is a big mistake made by beginners. As a Zen master said “IT cannot be sought consciously, yet cannot be found in unconsciousness. IT cannot be reached by words, yet cannot be comprehended by silence.” Mind itself awakens mind and mind itself realises Mind. When confusion and delusion suddenly stop and you meet the fundamental directly, This is seeing the essence of That and realising Enlightenment.

~ Activity and Meditation

People meditating on the fundamental carry out their ordinary activities and tasks in the midst of meditation and carry out meditation during ordinary activities and tasks. There is no disparity between meditation and activity.

On Relinquishment

If it is granted there is no distinction between meditation and normal activities, then it appears contradictory for Zen to urge students to let go of things and be aloof from objects. A Zen master said “the teaching has no fixed form; whatever you encounter is the source”.

The Fundamental

The fundamental is not characterized by intelligence or stupidity in the ordinary sense. Those who are obsessed with such appearances are the stupid, while those who are not are the intelligent. Those who attain knowledge of the fundamental do not pride themselves in being wise.

Work on the Fundamental

It is not necessary to get rid of worldly feelings in order to work on the fundamental. Those who are keenly aware of This precariousness of our situation as human beings and the brevity of our opportunity to awaken, and who use That awareness to hone their will, are not distracted from the work by worldly feelings. Feelings arising because of circumstances can be used to fuel the urgency of work toward the fundamental.

The Priority of Fundamental Knowledge

Those who have not realized the fundamental knowledge of enlightenment should first aim to reach the realm of This basic inner realization. In order to accomplish That, it is necessary to transcend the boundaries of doctrine and meditation. Those who keep doctrines or Zen teachings on their minds cannot reach the fundamental. It is said That realization is only attained when you read the teachings of Buddha and Zen masters as friends pointing to the Way.

Types of Knowledge

Enlightened people are sometimes said to have two kinds of knowledge. Fundamental knowledge is the inner realization of the enlightened. Acquired knowledge refers to the means developed by the enlightened to teach the practice to others. A primary aim of Zen is the uncovering of what is known as inherent knowledge. That knowledge is not based on the conditioned consciousness. A way to inherent knowledge is to practice letting go of whatever comes to the mind. A way to approach the fundamental knowledge is to focus intensive non-conceptual inquiry on the state where letting go, or setting aside, is taking place. Practice non-attachment.

Setting Aside

If you set everything aside and do not keep either Buddhism or the world on your mind, is This called the fundamental? The founder of Zen said, “not pursuing objects outwardly, the mind not panting inwardly, if the mind is like a door, one can enter the Way”
That is an expedient method for entering the Way
but not the state itself.

Not Judging Others

It is said those people who are truly on the Way do not discuss judgments of others. This does not mean they make judgments but suppress them; that means they do not see people in terms of self and other. As Zen says, “In the realm of Being as is, there is no other and no self”.

The Original Self

Even those who have set aside all judgments of right and wrong and do not view people in terms of self and other cannot be said to be truly on the Way as long as they have not seen This original state before their personal history. A way to see That original state is to turn the attention outward. What is it that distinguishes and defines self/others, body/mind? What is it that thinks of gain and loss, right and wrong? What is it, if anything? One cannot call **it** no thing. It would not be accurate to call **it** some thing. When he had finished a lecture and students were leaving, a Zen master would call them and ask “What is IT?” He was not asking for their opinion but if one understood his intent directly, any lack of clarity would disappear at once.

Effects of Buddhism

There are people who say they believe in Buddhism, or in Zen, who have practiced for years without effect. The question is, what effects are they looking for? As far as This message of Zen is concerned, it has been said “That is inherent in everyone, complete in every individual, not less in ordinary people, not more in sages. IT is complete, like cosmic space, without lack or excess”. If you think you get some effect from practicing Buddhism, that is like seeing excess in cosmic space; if you think there is no effect, this is like seeing lack in cosmic space. In either case, you miss the fundamental point.

Not Forgetting

A Zen master said:-

When you sit, watch the sitting
 When you walk, watch the walking
 When you see and hear, watch the seeing and hearing
 When angry, watch the anger
 When joyful, watch the joy
 When ecstatic, watch for the Zen trip-wire.

Zen Meditation 2

Meditation is practiced in both Buddhist and non-Buddhist schools but because the practice and theory of meditation became rare, people came to think of it as a specialty of Zen. The Lankavatara Sutra expounds four stages of meditation. First is meditation practiced by beginners, who practice not producing thoughts and not giving rise to discrimination. Second is meditation examining characteristics and meanings, where Buddhists in elementary and middle grades of attainment, examine and contemplate the principles of Buddha’s teachings. Third is Zen focused on reality as is, where advanced Buddhists dwell in the reality of the Middle Way in its true aspect, with the subtle practice of conscious awareness not requiring effort. Fourth is the pure meditation that comes from suchness, where one enters into the state of the realization of thusness and Self realized higher knowledge emerges as manifest Enlightenment.

Buddha Nature

Buddhism talks about the ground of Mind, or Buddha nature, in the context of division between ordinary people and Buddha. This is not the same as That Zen definition of the fundamental ground, which is prior to the division between ordinary people and Buddha.

The Fundamental Ground

The fundamental ground is a term provisionally applied to the point where illusion and enlightenment are as yet undifferentiated, to which no worldly names or descriptions apply, and which even transmudane teachings do not reach. Once you realize the fundamental ground, however, then the Buddha nature, the basic ground of Mind, the matrix of realization of thusness, true suchness and isness, the nature of reality and even objects seen by ordinary people, all become the fundamental ground.

Where is IT?

Since the fundamental ground is neither a feature of the world nor a transmudane phenomenon, people who practice Zen may wonder how IT can be reached or realised.

The question itself indicates a failure to understand the full implications of the term “fundamental”.

The fundamental ground is not inside the body and mind, nor is it outside the body and mind, nor can it be said the perceived total body-mind is the fundamental ground.

A Zen master said, “IT is always there, right where you are; if you seek **it**, obviously you do not see **it**”.

This adamant insight is the fundamental ground.

“All pure suchness, enlightenment, nirvana, and the transcendent Ways flow forth from complete awareness”.

That complete awareness is the fundamental ground.

The fundamental ground is That. That is IT.

IT is and I am one with IT. Meditate on That.

Attainment and Preservation

Since ancient times it has been said the ascertainment of truth is relatively easy compared with the difficulty of preserving truth. Preservation of Prajna truth is the work of maturation.

Maturation

After realizing the intent of Zen, people in ancient times used to spend decades working at ways to free the Self from the compulsions of conditioning and habit. This is the work of maturation; the completion of maturation is the attainment of That unification, of actualizing the fundamental point of IT.

Living Zen

After the stage of unification, various subtle capacities and functions appear spontaneously. The methods employed by such adepts for helping others thus derive from freedom; they are not the products of applied conventional learning. That freedom and spontaneity is referred to as being alive. Such people are said to have attained intent and expression and what they say and do is called the living word and deed.

Super Session

Even the many grades of spiritual knowledge, progressively realized on the Way, are to be superseded. All these stages of spiritual progress are like medical treatments for illness, which are no longer to be used when health is restored. Thus it is said that knowing previous errors along the Way is what makes the subsequent superseding states.

Liberation

Those who seek liberation for themselves alone cannot become fully enlightened. It is said that one who is not liberated cannot liberate others but the very process of forgetting one's self to help others is a liberating experience. Therefore those who seek to benefit themselves alone actually harm themselves by doing so, while those who help others also help themselves by doing so. The reason the Buddha explained the teachings was to liberate all minds. Since the fundamental ground and ground of Mind are but one essence there is no thing to liberate.

Mind and Essence

It is said the founder of Zen did not set up writings but pointed directly to Mind so students would see IT's essence and realize Supreme Enlightenment.

A Zen master said “when it is cold, water freezes into ice; when it is warm, ice melts into water. Similarly, when you are confused, essence freezes into mind; when you are enlightened, Mind melts into essence. Mind and essence are the same but they differ according to confusion and enlightenment”.

The word essence refers to the fundamental source of all phenomena, the non-dual inherent ‘essence’.

IT's essence is complete clarity beyond all name.

Supranormal Powers

People wonder if enlightenment gives supranormal powers.

An ancient saying is “even if you have supranormal powers, know there is one more power”.

That ‘power’ is in all beings; all activities, capacities and perceptions are beholden to This power.

The absorption in the universal treasury of light is the spiritual Light inherent in all living beings. All the auras, knowledge and powers of Buddha come from the treasury of That light; all perception and discernment are functions of This light.

On Serene Reflection

Silently and serenely one forgets all words;
 Clearly and vividly IT appears before one,
 When one realizes **it, it** is vast and without edges,
 In IT's essence, one is clearly aware.
 Singularly serene is This bright awareness,
 Full of wonder is That pure reflection.
 Dew and the moon, stars and streams, sunrise,
 And clouds on the horizon reflecting the night,
 From darkness, they all become glowingly bright,
 From obscurity, they all turn to resplendent light.
 Infinite wonder permeates This serenity;
 in That reflection all intentional efforts vanish.
 Serenity is the final word of all teachings,
 Reflection is the response of all manifestations.
 Devoid of any effort, no thought of thought,
 This response is natural and spontaneous.
 That truth of serene reflection
 IT is perfect and complete.

AXIOMS

K

The Light is in your eyes.
 You are not doing **it**, **it** is doing you.
 There is an equation for every thing
 Everything is showing you something.
 There is no thing separating your Self from bliss.
 To have, to do or to be – This is the question.
 To finally decide – That is the answer
 To be full is nothing – to be empty – IT is divine.

Eleven Heavenly Steps

Do no harm
 Do only good
 Purify your heart and thoughts
 Remember the moment
 Focus on the now
 Find joy in silence
 Simplify your life
 Live reverently
 Practice compassion
 Express gratitude
 Thank the Force !

Practical Steps

L

Practice the eleven Heavenly steps
Tune into the pulse wave
 Discipline is necessary
Practice perfection
 Tidiness a positive
Order into chaos
 Cleanliness a joy
Next to godliness
 Good health important
Good diet a must
 Good water essential
Good air priceless
 Exercise pleasurable
Love your body
 Giving thanks regularly
Worry is the negative of joy
 Acceptance with equanimity
When in doubt –count your blessings.

Twice

UNIFYING THE SELF

Space exists but Time is of the Essence.

This life is short and we are given few opportunities to become an awakened Being. This is one. Pay attention! Looking at life through the spiritual experience is a way of focusing the mind on to a higher appreciation of this gift of life. The practice of positive concepts then allows a fuller flow of life energy through the human organism and what start out as rites become pleasurable rituals re-affirming one's connection with the Divine, which is where we are all the time only we are disconnected by the inability to recognize IT at every moment. By paying attention to every aspect of one's life cycle i.e. daily activities, one can begin to see a pattern in the life experiences and by the practice of meditation, or constant reinforcing, our mind energy can unite with ITs Divine Universal Light. We were not given life just to become homo economicus. There is more to IT than you can see but by becoming, you can get in touch with your Being, and through that your true Self. Believe me – IT is there, you just have to stop looking and IT will pop out as an awareness of Self, the aha! moment. I am IT. Just realise you are one with the Light and there you are! IT is I.

When the Zen master said “Watch what IT is doing”, I do this. N
IT is amazing!. Let the **I** step back and watch the Self in action. Everything is done so perfectly that the watching is the pleasure. Watch it, breathe it, taste it, feel it, experience it, enjoy it. Love IT. Meditate on it. Look at it. Recognise it. Trust it. IT knows it Self. First you have to fill the Self with the knowledge to replace the ignorance and then let go the knowledge to ready your Self for unity with the Force – but you have to be honest about it – This is an all or nothing trip. **You** have to make the effort to get to the heart of the matter and the Force is with you all the way. IT loves you and wants to unite, ending the alienation. IT is coming to you faster than you are going to **it**! But there is a great reward factor. All the time you are looking for information you are on a journey, but this one is for real. You are going to find out what the Self really wants to be and you will be working as a team. You and your Self. Now once you have found the true Self you have to work at maintaining it and remembering that you are **it** and **it** is where you are. It is no different than any other thing on this lovely planet. It thrives on minimal maintenance, simplicity and tender loving care. Practice metta. IT is that simple, and this complicated. Here is information that may be of assistance.

ON THE DUALITY

O

Duality is a 3-part invention forever seeking balance. It is energy and gravity, positive and negative, time/space, particle/wave, Mind and matter and then begins to triple – Atomic Nuclei, $E=mc^2$, Boolean Algebra, Yes, maybe, No, Buddha's Middle Way, the central line between Yang and Yin, the Trinity of Father, Son and Holy Spirit, id, ego, super-ego, the knower, the knowing and the known. This, Thou, That. When one can identify This which wants from That which is, the concept of desire the Buddha spoke of becomes manifest, and one senses the gravity of This, the presence of Thou and the energy of That. What is This and That? Just IT. The simplicity is staggering but can be understood and used but it seems as though the **I** has to step outside the frame for a more detached view of the reality that exists in front of you, at some particular time in space of This unique existence. Through the use of the power of Mind one can continually focus on That Middle Way, staying balanced and flexible, because the positive and negative dynamic state still exists, attracting and repelling, and begin to look light-heartedly at the life experiences the organism is going through daily. Constant practice in holding to the Middle Way enables one to live at the level known as the incredible lightness of Being.

ON THE LIFE FORCE

P

Cellular Dynamics. As physicists have the quantum theory principle so the Self has cellular dynamics. Again the duality, with the Life Force the line between the positive and negative polarities of energy and gravity in the cell of the bio-plasm. As each cell is a particle of Light so our Self uses life force energy to replicate itself. By considering the body as an organism This life energy can be cranked up when necessary, e.g. when in danger or for healing purposes and also to generate a positive outlook during occasional negative experiences. One can set up a pleasurable feeling by sending a message through the total cellular network using the thought of love as the originator of That feeling, similar to the food response, but a different addiction. Love your body, is a way to start IT. Do not take your anger or frustration, hate of self, ignorance and despair out on your body. It is the only one you have and it probably does not appreciate it any more than you do when things get rough. Do not feel guilty, just do the best with what you have been given. Respond, don't react. Lighten up! Muscle up! Look up! The Force is there. Practice saying Thank You to your Self and the Force and IT will say Thank You back. Appreciate IT.

ON THE BODY

Q

The body is a construct of Mind, but what a duality device. Electric, self-energising, self-healing, capable of surviving in extreme environments, elastic, plastic, upright and strong. A cross-wired combination of Amino acids, Proteins, Enzymes, Carbohydrates, Lipids and Nucleic acid, formed by DNA using anabolic and catabolic processes to maintain a stable metabolic rate and constant temperature.

What divine inspiration! The Life Force made real.

There are three major types of human body –

Ectomorph – slim, fast metabolism

Mesomorph – muscular, medium metabolism

Endomorph – chubby, slow metabolism

Of course there are many combinations of these, so when you look at your body naked, each day, as you should, give thanks that it is able to inhale and use oxygen, a most toxic gas, and extract the prana from it and that your body can crack the molecules in food and extract the energy from it, too.

That it can survive the cigarettes and junk food stuffed into it is a miracle but it runs much better on more natural stuff.

So learn what you can about it and put the best food into it and you will get good service from it. Make an effort.

Develop an ageless body with a timeless mind.

ON FOOD

R

Food + oxygen = Energy, water and waste.

Food is fuel but it is not the only source of energy.

Putting in only the best gives the best results and it seems the more natural the food the better the energy is released.

I have been on a milk, meat, sugar and wheat free diet for 50 years and it seems to have worked so far. That, along with maintaining myself physically, allows me to burn fuel efficiently. I have also changed “food combining” to “food separation”.

No two different types of food in the mouth at one time.

Proteins first, vegetables second and carbohydrates last.

No sugar on top of protein for 4 hours, no alcohol on food.

Having a potent mixture like food in ones stomach for 4 hours at 38 degrees makes for some volatile energy and alcohol adds a toxin to that and closes the chakra's. The idea is to purify the body not poison it. When one has realized the Self, the essence of ones Being, you will find the body seeks the type of food it wants and the real quantity it needs.

Eat according to the climate and the temperature, light food when hot, heavy when cold. Also keeping up a constant supply of liquid, say 1 litre plus a day, ¼ hr before meals and 3 hrs after maintains a good fluid level.

ON HEALTH

S

Good health is a term to describe an absence of negative feeling. This can be achieved by paying attention to your activities and surroundings and choosing that which is beneficial to the organism. Be aware of choiceless awareness. Enquire into your Zodiac signs. Before beginning one's union with the Force it is wise to make sure the physical, mental and spiritual Self is in good harmony. This can be done by finding a good osteopath and cranial/sacral practitioner to align the Chakra's, then find a good Bowen practitioner to release the energy blocks, if they still exist. Then move on to your mental self and unify all fragmented thoughts to the one thought of conscious union with the Divine. Then on to the spiritual Self where, no matter what your religion, the energy awaits the union. The energy released from That union can be used to transcend one's normal existence and experiences and go on to higher levels of consciousness, but one must not forget the needs of the physical self and continue the work of physical, mental and spiritual harmony. Practice being in harmony with your environment, your Self and yourselves. The organism likes feeling good and activities stretching it's limits produce a positive feedback. We are a cell of Light inside a cellular membrane. Shine on! Maintain That aware attitude! So far, so good! Work with IT.

ON EXERCISE

T

Exercise is a conscious way to maintain the electrical pathways dependent on memory i.e. repetition, throughout the organism, this is why having a set series of simple bed exercises to begin each day, as an awakening morning ritual, can leave the body relaxed and flexible and ready to do your will. During sleep the body reduces oxygen intake and retains CO² which assists in deep sleep. By consciously inhaling/exhaling on first waking the lungs are purged of excess CO² assisting in This awareness. That conscious stimuli, a unification of the spiritual, mental and physical, then fills the whole body with a sense of well-being. When one learns how to breathe while exercising, the pathways of the Chakra's open and heighten one's view of the world. The exercises do not have to be too strenuous. Flexibility seems to work best and developing good stomach muscles and flexible back muscles can save many aches and pains, also exercising eye and face muscles is pleasurable. I do a set of hanging back extensions after a work-out to stop the contracting effect on the spine caused by the atmosphere and gravity. Knowing how little is required, be aware of not doing too much. "Take it often but not seriously" is a wise slogan regarding exercise. Put that spring back in your step!

ON HYGIENE

U

Hygiene is a way of maintaining good health.

A simple way is to observe the duality in what you do.

For instance, there are two sides to a towel. Get a good towel for daily use, one side outwards for your face, inside for hands.

For shower towels, use two. The first, one side for face and hair, the other side for upper body. The second, a rough one, one side for genitals and buttocks, turn over for legs, drying tops first.

After, use moisturisers, using different fingers and hands.

Calendula for moles and spots. Tea Tree Lotion for after shaving.

Aloe Vera Gel for face and ears. A Vitamin E Cream for penis.

A bulk moisturiser for arms/ legs. Tea Tree Ointment for anus.

Wash hands and dry on paper towel.

Use kitchen towels the same 2 sided way.

Keep laundry facilities separate from bathroom and kitchen.

Bacteria and germs have a life-cycle and breaking the connection is a way of stopping infection. For inner hygiene be aware of the danger of body fat becoming toxic. Fat cells are like balloons and can be squeezed to put the excess fat back in circulation to be used as an energy source. Body shaping is in your hands!

Avoid fat/sugar combinations eg. Chocolate etc.

Also, look after your teeth. Find a good dentist.

ON AGEING

V

We exist in a liquid state, like the planet we are 30% solid, 70% liquid and we function well if maintained at this level.

As the replicate DNA machine does its work in that liquid, ideally 30% acid and 70% alkaline, many chemical reactions are going on, leaving negative ions as waste. These ions join with the oxidants from other processes including wastes of acidic and toxic old blood cells which are then transported via the body solution to the waste processor i.e. the rectum.

Eating a mainly fruit and vegetarian diet with fibre keeps the solids moving while flushing with liquids – water, orange, apricot, grape, juices etc, keeps the alkaline balance at an optimum level. Replacing fluids in all ways at the right time, by flushing, can slow the ageing process dramatically.

Avoid aluminium cookware. Keep mentally active!

Many people suffering from Dementia have been found to have dehydrated brains. Remember to drink before eating and not to drink water with of other liquids or food, as water is an oxidant when combined, also listening to the healing power of classical and sacred music is a way of promoting a clear, clean positive energy. Don't take life too seriously, we are not going to get out of here alive! Celebrate IT!

Here it is, this monks practice on the Way. W
40 Before going to sleep at night, give thanks for the day.
On waking – give thanks for the nights rest.
Do exercises in bed to unite soul, mind and body.
Learn to breathe again, deeply-inhale/exhale.
Then a series of standing stretch exercises.
Drink 1/3 litre of water.
Go for an early morning walk.
On return, light weights and yoga.
Herbal tea after yoga meditation
while reading the book, Zen TnT

Day Menu

7-8am Peeled/Orange/Fruit juice
8-9am Daily—Apple and pear-rinsed
Sat/Sun—Best fruit or mango/papaya, banana after.
Grapes or melons on their own for cleansing morning.
9.45am Water
10am Banana
12 noon Dried fruit—apricots, currants, dates, figs, sultanas.
Health bars or salad sandwich with light protein e.g. almonds.
3pm Water
5-8pm Dinner

DINNER MENU X

Monday	Leftover day. Pecan nuts and Buckwheat
Tuesday	Black eye/borlotti beans, red wine before brazils, pumpkin seeds, beans with basil, celery, broccoli/cabbage, etc, corn thins.
Wednesday	Chick peas, white wine before almonds, pumpkin seeds, chick peas with oregano, celery, capsicum, carrot, etc, corn thins.
Thursday	Lentils – glass of red wine before brazils, pumpkin seeds, lentils with basil, celery, capsicum, cabbage/silverbeet, corn thins.
Friday	Fish or Tofu, white wine before, onion, ginger, celery, capsicum, brown rice.
Saturday	Almonds, pumpkin seeds. Avocado, carrot and celery salad with corn thins.
Sunday	Brazil nuts, pumpkin seeds. Avocado, carrot and celery salad with corn thins.

Also, Corn inhibits uptake of iron, Rice, Zinc, Wheat, Vit A
Eat in order - Nuts, Seeds, Beans, Vegetables, Corn/Rice.
Vege combos - stalk, root, leaf, fruit, eg Avocado
Vege juices - Carrot, celery, chicory, parsley

For a couple, 125g beans – clean first, check for stones etc, wash once and soak in 1/3 litre of rain water, lentils for 2 hrs, black eyes for 4 hrs, borlotti/chickpeas for 8 hrs. Y
 Drain and put in sun for 1 hour before cooking.
 Bring soak water to boil, add beans and cook for ½/1 hour.
 I do a stainless, one-pot cook style and steam vegetables on top of beans 5 minutes from boil dry in Winter and add condiments at the table e.g. olive oil, tahini.
 Grate carrots before steaming, capsicum on top.
 Vit B spread on corn thins with tahini on top.
 Plus I take Alfalfa, Vit B Flakes, and Vitamin E.
 This is the ritual thing that reinforces one's will power, hunger being a prime motivator in man's being, but this diet releases the energy of a unified Being.
 By not concerning one's Self with the pleasure of food, one can use it as pure energy and feel its goodness at work.
 I know it looks strange but it is amazing how little our body requires when it is of the best quality and the right quantity.
 So be natural, go organic, stay healthy, respect your Self and good will come of it for the male of the species, some other Self can write of the female Way, for their Enlightenment.

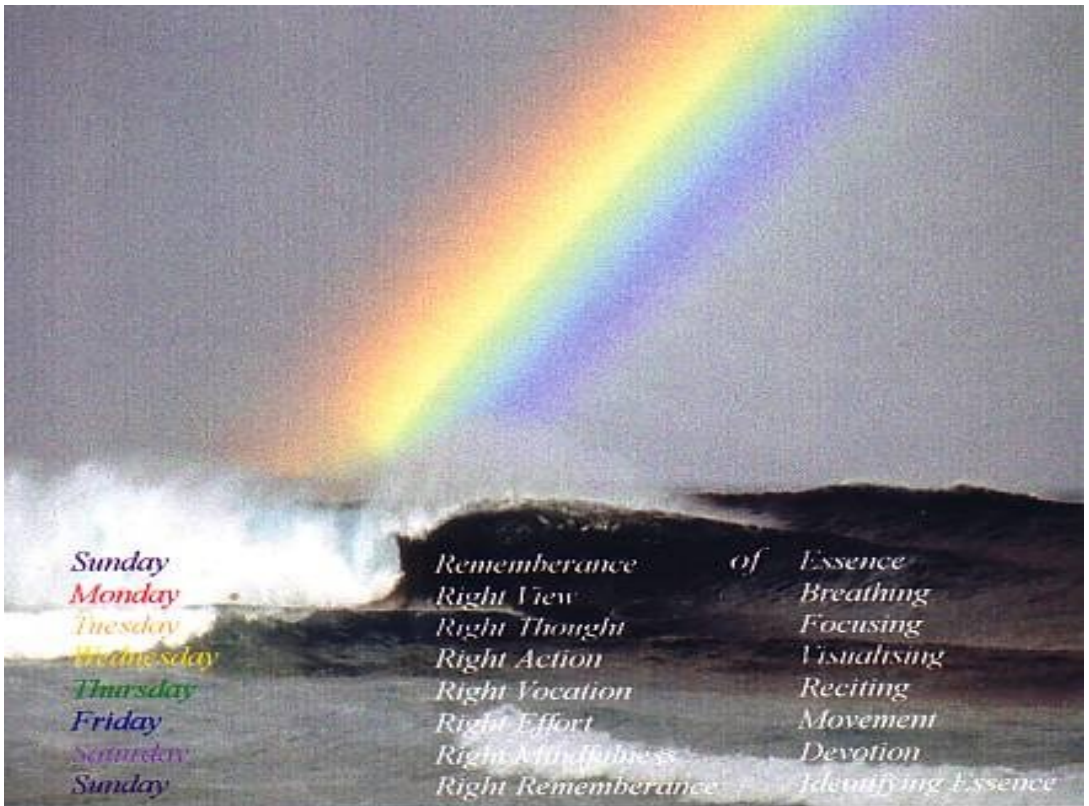
Evolution is a pico-second by nano-second event. Z
 The practice of meditation assists in seeing That.
 That seeing is complete awareness, complete awareness is That.
 The purpose of being here on Planet Earth seems to be a search on how to Be, Here, Now, and the practices, rites and steps taken to put one's Self in That condition, consciously, continuously.
 The practicing of meditation centres Mind allowing the aware organism/particle to rise to the crests of the 7 day pulse wave.
 The knowledge these are positive steps towards enlightenment advance the process of conscious awareness. Know thy Self!
 I hope this book has been of some benefit in your journey into letting go and living the simpler life on the Way.
 As evolving Zen, adapt and let IT guide your Self.
 Analyse, scrutinise, surmise, harmonise. Get wise.
 Pay attention! Bliss energy surrounds you. Wesak is!
 Tune into Bliss awareness, Bliss consciousness.
 Remember, it's all been done before and you get back what you give out. Resist urges. Avoid isms. Practice Faith.
 Practice saying Thank You for the blessings being bestowed.
 Practice being alive! This is IT! Practice having a good laugh.
 We are so blessed! Be not afraid! World change tomorrow.
 May the Force be with you. This is. Thou art. That is IT.
 IT is the Light.

EXERCISES to start the day

In bed-on stomach-frog position, palms together,
 give thanks for the nights rest. Roll over.
 Shake yourself awake, massage shoulders/,arms
 Sitting back extensions. Stretch and breathe.
 Back arch to neck, it activates the Thyroid glands
 10- sit ups – crunch style – hands behind neck.
 1-bent leg spread-flatten wide.
 5-bent legs upright-windshield wiper.
 1-knees to chest-deep breath before squeeze.
 5-bicycle and alternate leg raises
 5-bent leg pull and straighten-for psoas muscle
 5-Bedside double knee lifts. Exhale
 5-Sidearm lifts. Inhale
 Back extensions.

DAILY WARM-UP

5-hip rotations a side- loosen up sockets.
 5-side arm lifts. Clench fists. Inhale.
 5-forward arm swings. Exhale.
 5-rear arm swings. Inhale.
 5-upward arm thrusts-exhale-inhale
 5-accordion exhale-inhale.
 5-shoulder stretches. L to R hands clasped behind neck.
 5-top body twists. “ “ “ “
 1-a side lean “ “ “ head.
 Bend forward -Breathe out – head twist. Nauli.
 Breathe in deeply – expand chest – pressure hands on legs.
 Hanging back extension, double knee lifts. Toilet.
 Drink 1/3 litre water- go for walk, lift knees when walking –
 practice breathing. Exercise eyes and face.
 Find a platform for back extensions, hamstring stretches,
 psoas knee lifts and squats or use kitchen sink.



Meditation Practice

SELF AWARENESS

On return - hanging back extension.

Weights – Mon, Wed, Frid – 3kgs

10-bicep curls, shrugs - together.

5- a side – single front arm lifts.

5 x 2-bent over arm lifts.

Tues, Thurs, Sats, 5kg

10 - bicep curls, shrugs

Yoga

10-sit ups – crunch type – hands on knees.

Muslim prayer position – give thanks.

Cobra pose asanas. Press ups. Breathe out.

Hamstring stretches – 5 sec. exhale.

Spinal twists - breathe out

Reverse back exercises

Shoulder stand – 5 breaths.

Leg extensions - breathe out

} 3pm also

Practice mudras.

Short meditation.

Hanging back extensions.

Practice couch knee lifts.

Practice side arm lifts.

Practice spring jumps.

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A MESSAGE FOR MAN

The practice of Zen, it is said, is the practice of studying one's Self. In This study, the original Self is discovered, and That Self is awakened by the whole world. The world is allowed in and becomes the person.

This Zen study is called *za-zen*, a concentrated meditation where That enters deeply into the silence of the moment, the moment of each breath, rather than into the mind of continual chatter and endless thought.

This zazen, which begins so simply, starts to enter into other areas of the Zen practitioners life; into work, play, sport, eating, caring for family and loved ones and helping the needy. That evolves from zazen to zanzen, to zenki, to walking Zen, laughing Zen, crying Zen and loving Zen and IT is shared with the whole world.

GLOSSARY

awareness - awakened state

Awareness - cosmic consciousness

inherent awareness - Translation

Interpretation Pronunciation

IT cause That action - choice

IT create This effect - karma

metta - loving kindness

matter - This

Mind - That

mind - conscious

Mind - Awareness

Nauli - colon exercises

Practice - active meditation

This - relative That - Absolute

This - body That - Mind - soul - IT

Wesak - Buddha's birth month

Zazen - sitting This

Zanzen - thinking That

Zenki - Being IT

shikan taza - just sitting

**Happy Birth day
to your Self**

If you enjoyed this book and think
others may too, please send
a donation and Thank you.

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Seven stages of meditation practice on the Way

In the air we breathe is an energy man has named Prana.

Practising breathing meditation assists in seeing That.

That meditation leads to complete awareness of Self.

Insight meditation (vipassana)

It could be concluded from techniques such as breathing meditation that concentration and meditation are the same. This is why according to Burmese Theravadan teacher Thynn Thynn, 'So many good Buddhists are more or less satisfied with the notion that when they are doing something in a concentrated fashion – such as reading, working, playing golf – they are meditating. They are partly right and partly wrong.' Thynn explains that in Theravadan Buddhism, concentration is only part of the meditation picture, a means to an end, which is self understanding and its insight. This is where vipassana meditation comes in, 'vipassana' being a Pali word meaning "to see things as they really are".

There are two main ways to practise vipassana. One type requires you to sit comfortably and watch your breath as it comes in and goes out, with your attention either on your nose, chest or belly. Once you have developed your concentration to a sufficient degree, you then extend your awareness to include whatever else is going on: physical sensations, thoughts, images, sounds, emotions. The aim is to just observe all these phenomena and their changing nature, simply noting them or mentally labelling each one, before returning to the simple state of awareness, using the breath as an anchor. The other kind of vipassana, as taught by S N Goenka, had long been practised by the Buddhist community in Burma before Goenka, a student of Sayagi U Ba Khin, began teaching it in 1969. This vipassana is distinctive in that it is taught in the same way all over the world at ten-day residential retreats (courses).

Each course has three components:

*Morality, abstaining from 'unwholesome speech and action for the duration of the retreat, which involves taking a vow of 'noble silence' and abiding by five precepts (no killing, stealing, sexual misconduct, lying or consuming intoxicants).

* Concentration: for the first three days, you practise breathing meditation to train your mind to be fixed on a single object. You focus your attention on the nostrils instead of the chest or belly, because a more limited field of attention is said to result in stronger concentration.

* The actual vipassana technique is taught on the fourth day. It involves, as Goenka describes it, 'the systematic and dispassionate observations of sensations within ones self'. That is, you 'scan' your attention over every part of your body, maintaining perfect equanimity. Sensations are the object of meditation here, because according to Goenka, 'It is by sensations that we experience reality directly every thought, every emotion, every mental action is accompanied by a corresponding sensation within the body. Therefore, by observing the physical sensations, we also observe the mind'.

Both forms of vipassana are said to lead to insight, because your observations allow you to directly experience and therefore understand the nature of reality, impermanence (everything is constantly changing); non-self (there is no constant 'I' or 'mine'); and unsatisfactoriness (since everything is changing, lasting happiness can not be attained by grasping things you like or pushing away things you don't like).

Zen Buddhist meditation

There are two main Zen Buddhist meditation techniques: one involves the use of a form of sitting meditation called zazen, the other involves the use of mental puzzles called koans. The ultimate aim of most Zen meditation is Satori, a sudden and spontaneous awakening or realisation which is akin to the Enlightenment of Mahayana Buddhism.

Zazen lotus postures

Zazen, as taught by Zen Master Dogen (1200-1253) founder of the Japanese Soto School of Zen Buddhism, involved long periods of silent meditation whilst sitting in the lotus position, (cross-legged on a cushion left foot on top of right thigh, right foot on top of left thigh) or half lotus (left foot on right thigh, right foot resting under left thigh). Unlike other types of meditation, correct positioning of the body is believed to be of utmost importance in traditional zazen, the idea that the physical control, mental determination and focused devotion eventually lead to freedom from all the delusions and impermanence of the material world. Today Zen meditators tend to have a more relaxed attitude towards the zazen postures and focus on the core aspects of the practice which are similar to breathing meditation. That is, breathing in and out silently through the nose without trying to control breath or thoughts.

Solving the koan

The koan technique turns on its head the common perception that meditation is about stopping all thought. It requires a close-one-to-one relationship with a Zen teacher or master. The student is given a koan (there are written compilations of koans, the earliest of which includes more than 300) and must focus his or her mind on it completely for a period of days, weeks or months.

The more koans you solve, the closer you are to the enlightenment of Rinzai zen.

Guided meditations and visualisations

In contrast to the meditation techniques where the aim is to let things be as they are and just observe how That is, there are other techniques where the meditator takes greater control of the experience. Guided meditations, which often use visualisations and affirmations, involve creating a situation or image in your mind. This might be as simple as taking a few deep breaths before letting your breath settle into its natural rhythm for breathing meditation.

Lovingkindness meditation (metta)

One of the earliest forms of guided meditation was lovingkindness meditation (metta), which is practised by Theravadan Buddhists.

The essence of the Buddhas teaching is compassion. This meditation aims to arouse feelings of lovingkindness, which can be described as a spirit of all-encompassing friendliness. It essentially involves directing love to your Self before directing That love to others and eventually to all beings everywhere. A feeling of kindness towards your Self is important in this technique, in contrast to other techniques that emphasise strict discipline. You can construct the phrases and technique to suit your Self to become an example for other Beings.

Rainbow Zen

is an evolving concentration of these practices and principles in a more “conscious awareness” state using an aware physical state of Being as a Way of realising Self, of unifying This existence with That Mind essence of IT.

Active breathing meditation combined with deep mental meditation allows the organism to release and realise fully the essence of Mind.

Zazen, zazen and zenki are the mental exercises practiced to unify with IT's essence. Yoga, meditation and realisation.

That is IT.

BODH GAYA INDIA 500BC. Land of Hinduism, the Vedas, the Upanishads. My theory is that when Siddhartha Gautama left his fathers palace at 30 y.o.a and joined the Rishi's, forest yogis, he then took part in the activities they had practiced for 1000's of years.

These included, asceticism, meditation and yoga and also the use of different medicines and herbs including cannabis etc. to help achieve altered states of religious consciousness.

By taking these experiences to the limit Gautama was able to explore the ultimate benefits and effects of the exercises and came to the realization that none answered his basic questions. What is birth? What is death? What causes suffering? What am I? What is IT?

After taking himself to the edge of starvation, he ate and sat in meditation until early in the morning he saw the Light. He had realized the essence of IT and the Duality and became known as the Buddha-The Awakened One-to the true reality of Supreme Enlightenment.

From ITs essence came Mind or That. From That came This or matter, which translates into the duality of Light or energy and dark or gravity, positive and negative, time/space.

We are Beings of Light and freedom from gravity is what takes us home.

IT is That. The Buddha transmitted That message by holding up a lotus flower.

How simple and beautiful a flower is-how simple in its beauty and beautiful in its simplicity. That is IT. The jewel in the heart of the lotus.

For those who were aware, realization was attained.

For others, the understanding was explained to them intellectually eg.

The Middle Way, 4 Noble Truths, 8 Fold Path, Right Knowledge, Principle and Practice, Dhyana and Prajna, Maya and Sunyata, .

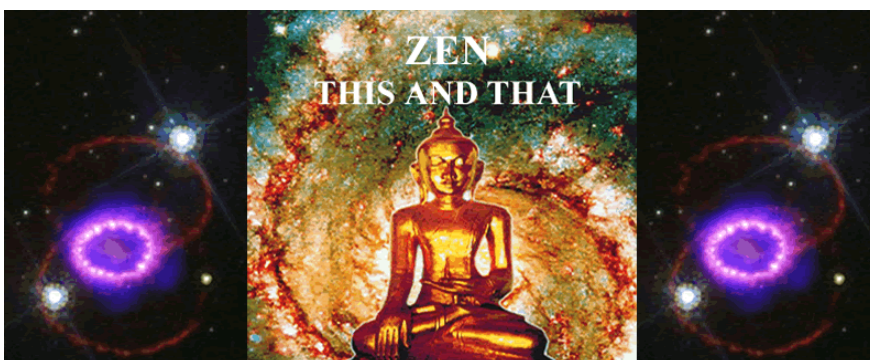
As the message was carried beyond Varanasi it evolved to absorb other existing religions from India to Tibet to China, Korea and Japan but unfortunately the basic essence of the teachings became complicated and lost the simplicity.

By the time IT arrived in Japan as Zen it had gathered much baggage but the basic message still is-Practice Zazen or sitting meditation, Zazen or mental application, to realize Zenki or undivided activity of Prajna Truth.

This is a simple Way to become a Buddha-Do no harm, do only good, purify your heart and thoughts. Be responsible for your own salvation.

That is the Way of Supreme Enlightenment of unification with IT.

Be kind, be mindful, be wise. Give thanx to IT.



WHAT IS ZEN?

~ Zen is a Way of Being one with Mind, of unifying This and That with IT. A 3 x 30 year process of awakening to the Self and realizing IT, Body, mind and Soul.

This material existence is how Mind manifests That energy of Love from the beating heart of the pulsating Universe, which then becomes a 7 day pulse wave on Earth.

Because the human mind seems to need an object to fix on, like North on a compass, the terms This, Thou, That, IT, the Void, have been used to designate the different levels of energy the Universe produces, eg. Mahamudra, Madhyamaka and Yogacara.

This or matter is our physical body, Planet Earth, Solar system, Milky Way Galaxy, The Universe, the relative and negative pull of gravity, the cause of our attachments. Be aware of the chain of causation. You are a link. Thou is the totemic ancestor of awakened Being or Self. The Buddha, God, Jesus, Allah, Muhammad, etc.

That or Mind is Absolute or mental energy, the Universal Force, that our mind is immersed in and responds to if we are aware of IT. U ARE IT. Understanding, Awareness, Realization, Enlightenment.

IT is the Cosmic Consciousness of the Divine, the spiritual energy of the cosmos made manifest in the pulsating wave at the centre of the Universe, ITs Divine Light.

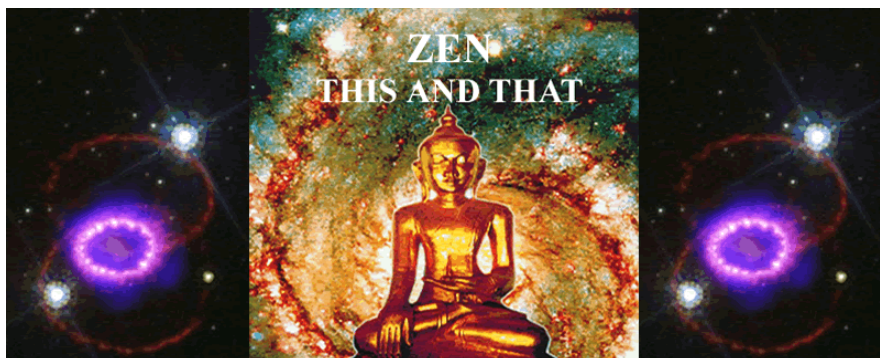
The Void is This, is That, is IT, is every thing, is no thing, is the all encompassing gravitational Voidness.

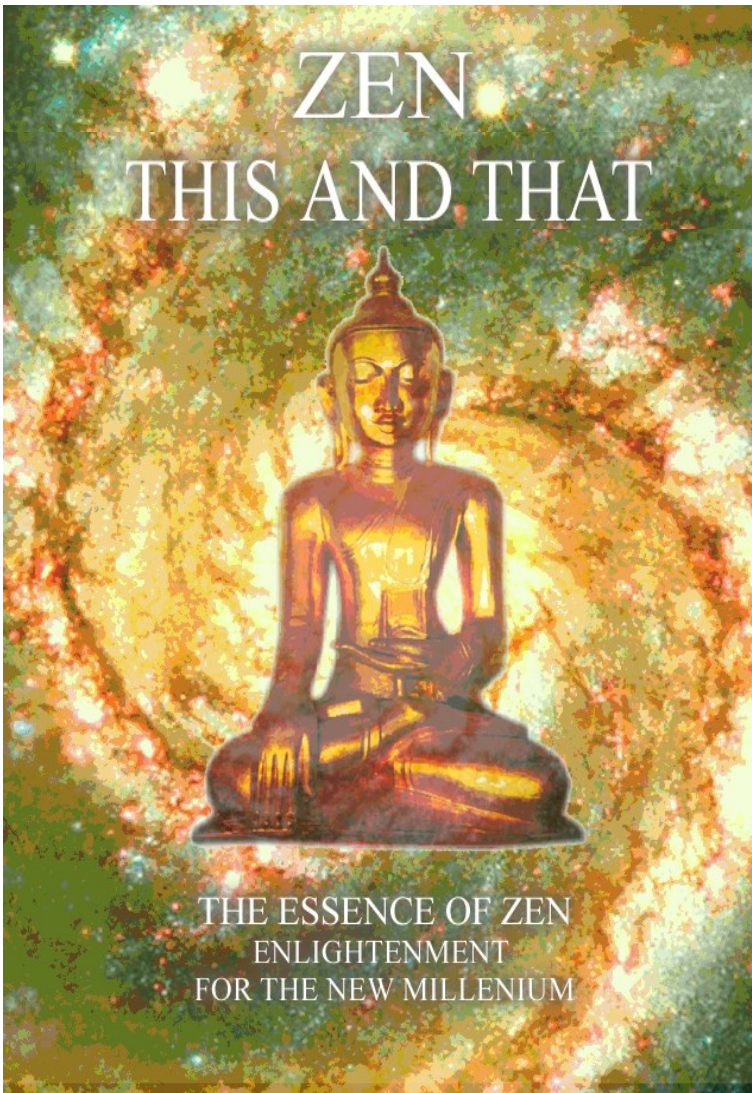
The practice of giving thanks opens a channel of communication with IT. Practicing meditation assists in quieting the constant activity of personal mind and puts us in contact with ITs Divine Light energy allowing the organism to become less attached to the magnetic gravitational effect of the planet and its objects and experiences.

Meditating with no thought or object in mind is similar to prayer energy and the use of the Middle Way helps one to intensify the positive effect of Empty mind and non-attachment on the organism.

On realizing the reality of non- attachment one then focuses on the development of faith in ones approach to the daily occurrences the organism is involved in. Practice letting go.

That is Zen.





WHAT IS ZEN?

In China, Chan (Zen) Buddhism is also known as *hsin tsung*, meaning the Mind Doctrine, or “the teaching of Mind.” This term is probably the best summary of all Zen stands for, for what it teaches is the Way to a full realization of Mind or Enlightenment. Enlightenment is merely another name for the complete awareness of the essence of Mind or IT.

Outside the deep and vast domain of Mind there is nothing to be enlightened about therefore Mind is the subject matter and keystone of Zen studies and practice and to the realization of IT's essence.

Buddhism and modern psychology both tell us the mind has many “aspects and strata,” of which some are of special interest to the field of psychology, and some to the fields of philosophy and religion. Zen, however, is not interested in these different “fields” but only in penetrating to the essence of IT, the innermost layer of Mind.

Buddhism holds that once That layer is realized, all else will become relatively insignificant, with absolute clarity and perfect stillness. IT's essence.

Before discussing That “inner layer,” let us see what Buddhism has to say about the general “features” of Mind.

According to many Buddhist scholars, the simplest and most explicit way to delineate the ‘structure of Mind’ is to describe IT as having three aspects or layers. The first aspect, This or the “outer” layer, is the manifesting and active facet. This includes the active mental functions (of all the Eight Consciousnesses), both noetic and emotional, abstract and symbolic, such as love, hate, desire, reason, fantasy, memory etc. This is the obvious aspect, of which every human being has had direct experience. This has been a primary study in the general field of psychology, but it is a subject in which Zen has little interest. The second aspect, That or “inner” layer, of Mind is called *hsiang*, meaning “form” or “nature.”

What is the nature of Mind? Put succinctly, the nature of Mind is Self-awareness. To be Self-aware means to be aware of the results of the play of consciousness, or to be conscious of the impressions received or the images captured by the consciousness. To be conscious of That play is an absolute, pure experience, in which there is no subject “knower” or object “known,” the knower and the known having coalesced into one entity of “pure feeling.” In That “pure feeling” there is no room for the dichotomy of dualism. Pure Self-awareness is intrinsically and experientially nondualistic, as Buddhist sages and other religions have testified over the centuries. Self-awareness, the nature of Mind, is not the function of knowing, but the knowing itself in its most intrinsic form. When one discovers That Self-awareness, he finds his whole being changed. While engaging in any activity, he feels as though he were transcending the activity; he talks and walks, but feels that talking and walking is not the same as before, he now walks with an opened mind. He actually knows it is he who is doing the walking; the Director, the Self, is sitting in the centre of his mind, controlling all actions with spontaneity. He walks in bright awareness and with illumined spirit. In other words, the man who realizes Self-awareness feels he is no more the obedient servant of blind impulse, but is his own master.

He then senses that ordinary people, blind to their innate, bright awareness, tread the streets like walking corpses!

If That Self-awareness can be retained and cultivated, one will experience the illuminating aspect of Mind called by many mystics Pure Consciousness. When That illuminating consciousness is cultivated to its fullest extent, the whole universe is clearly seen to be in its embrace. Many mystics and Buddhists who have been misled consider That to be the highest state—the state of *Nirvana*, the final stage of unification with the great Universal Cosmic Consciousness.

But, according to Zen, That state is still in and of *Sangsara*. Yogis who have reached That state, who are still bound by the deep-rooted monistic idea, unable to cut off the binding-cord of subtle clinging and release themselves for the “other shore” of perfect freedom, should practice non-attachment. Therefore, though Self-awareness, or its cultivated form—the illuminating consciousness—is a key to all inner realizations, basically and qualitatively, it is still “clinging-bound.”

Buddhist Enlightenment is not gained through holding onto or inflating one's Self-awareness.

On the contrary, it is gained through crushing or denying any attachment to That illuminating consciousness; only by transcending it may one come to the innermost layer of Mind—the perfectly free and thoroughly nonsubstantial illuminating-Light. That illuminating-Light character, empty yet dynamic, is the essence of Mind or IT. Absolute clarity shining out to the Void.

The important point here is when the word “essence” is mentioned, people immediately think of something quintessentially concrete; and when the word “Void” is mentioned, they automatically envision a dead and static “nothingness.”

Both of these conceptions miss the meanings of the Chinese word *ti* (Essence) and the Sanskrit word *Sunyata*, Voidness, and expose the limitation of the finite and one-sided way of human thinking. But Buddhism does not invariably follow this *sine qua non*, especially when it deals with the truth of *Sunyata*. It says:

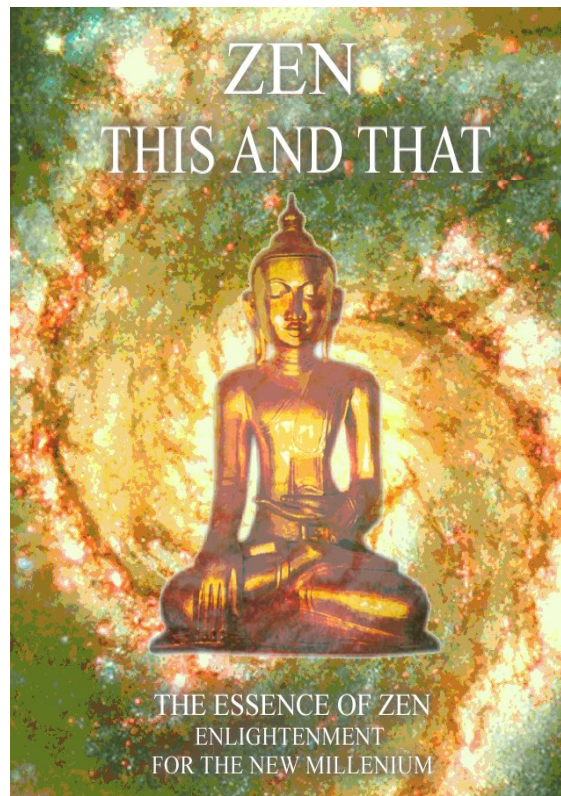
“Form does not differ from Voidness, and Voidness does not differ from Form; Form is Voidness and Voidness is Form.” Buddhism also says it is owing to Voidness things can exist and, because of the very fact things do exist, they must be Void. It emphasizes Voidness and existence are complementary to each other and not in opposition to each other; they include and embrace, rather than exclude or negate each other. When ordinary sentient beings see an object, they see only its existent, not its Void, aspect. But an enlightened Being sees both aspects at the same time. That nondistinguishment, or “unification” as some people like to call IT, of Voidness and existence, is the so-called Nonabiding Middle Way Doctrine of Mahayana Buddhism. Therefore, Voidness, as understood in Buddhism, is not something negative, nor does it mean absence or extinction. Voidness is simply a term denoting the nonsubstantial and nonself nature of beings, and is a pointer indicating the state of absolute non-attachment and freedom. Voidness is not easily explained nor is it not definable or describable. As Zen Master Huai Jang has said, “Any thing that I say will miss the fundamental point.” Voidness cannot be described or expressed in words. This is because human language is created primarily to designate existent things and feelings; it is not adequate to express non-existent things and feelings.

To attempt to discuss Voidness within the limitations of a language confirmed by the pattern of existence is both futile and misleading.

The Buddhist teaching on Voidness is comprehensive and profound, and requires much study before it can be understood. This study is an essential preliminary to the understanding of Zen, the awareness of That and realization of IT.

Returning to our original topic, the essence, the innermost layer of Mind, we must first try to define IT precisely. The essence of Mind is the Illuminating Light Isness. An enlightened Zen Buddhist not only knows the illuminating aspect of consciousness but most important of all, he knows the Light aspect of Mind. Illumination with attachment is decried by Zen as “dead water”, but illumination without attachment, of the Illuminating-Light, is praised as “the great life.” Welcome to Supreme Enlightenment.

Garma Chang



Discourse of Master Han Shan

Concerning the great matter, the Tao, everyone has possessed it from the beginning. IT is always with you. The difficulty is that from the very no-beginning time, Supreme Enlightenment has been covered over by seeds of passion, streams of thought, the flow of conceptualization, and deeply rooted habitual thinking. Therefore, we have never been able to grasp the actual realization itself, but instead have wandered among the shadows of delusory thoughts about mind, body, and the world and our attachment to objects in it. This is why we have been ever roaming in Sangsara.

Previously the Buddhas and Patriarchs who incarnated in This world, by the use of thousands of words and various methods, preached either the Doctrine or Zen. All their teachings were nothing but instruments to crush the habitual “clinging” of ownership infecting human thought.

There is no Dharma in the sense of something real or concrete in That which they have handed down to us. The so-called practice or work is merely a method for purifying the shadows of our habitual thinking and flowing thoughts. To concentrate all efforts to This end is called “work.”

If suddenly the surging thoughts stop, one clearly sees That Mind as originally pure, clear, genuine, vast, illuminating, perfect, and devoid of objects. That is called “Wu” (Japanese: Satori). There is nothing outside of That Mind, nothing to be worked upon, and nothing to be enlightened. However, the egotistic passions, long-accumulated, rooted within us, are difficult to wipe out. Fortunately, in This incarnation, through the help and instruction of right teachers, the Prajna seed within you has had an opportunity to grow. Thus your spiritual aspirations and determination have been awakened.

But you must realize that it is not easy to pull out all at once the roots of Sangsara which have been deeply embedded within you from beginningless time. This task is not trivial! Only men of will and might, brave enough to shoulder such a burden and to press straight forward without the slightest hesitation or timidity, will be able to enter into IT, the Tao. For the rest of the people the chance is very, very slight. An old proverb says: "This matter is like one man against ten thousand enemies." How true this saying is! Generally speaking, at this time, when Buddhism is in a state of degeneration, there are many yogis who practice the Tao, few of them can come to the actual Realization. Gropers and hard workers are many, but beneficiaries and finders of the Path remain few. Why? This is because most yogis do not know how to work, how to enter into the task at the very outset. What they do is fill their minds with the words and ideas that they have formed through thinking, or they measure things by means of the discriminating mind, or they suppress the stream of thought, or dazzle themselves with visionary bewilderments. Some of them have stuffed themselves with the mysterious words of the old Masters, and treated these instructions or understandings as their own. They do not know that all these things are useless. This is what is meant by the saying, "To acquire understanding at the hands of others is to close the gate of Self-enlightenment." The first step you should take in Zen work is to forget all understanding and knowledge and concentrate on one thought (Chinese: I nien). Firmly believe That Self- Mind is originally pure and clear, without the slightest trace of any existence—bright, perfect, and ubiquitous throughout the entire universe. From the beginning there was no body, mind, or world, nor any erroneous thoughts or infective passions. Right at the instant the appearance of This one mind is in reality nonexistent. All manifestations before my eyes are also delusions devoid of substance. They are merely shadows within the mind. With this definite understanding, one should work in the following manner: Search out the point where your thoughts arise and disappear. See where a thought arises and where it vanishes. Keep this point in mind and try to break right through it; try to crush it with all your might! If you can crush it to pieces, all will dissolve and vanish away. At this time, however, one must not follow it, the instantaneous experience, nor try to continue it.

This is because floating, delusory thoughts are virtually rootless and unreal. Never treat the distracted thought as a concrete thing. When it arises, notice it right away but never try to suppress it. Let it go and watch it as one watches a calabash floating on the surface of a stream. What you should do is take up That awareness as if holding a sharp sword in your hand. No matter whether Buddha or demons come, cut them off like a snarl of entangled silk threads. Use all your attention and strength patiently to push your mind to the very end of consciousness; just push on and on.

Those who determine to practice the Dharma should believe firmly the teaching of Mind and Self. Buddha said, "All the Three Kingdoms* are Mind, all ten thousand Dharma are consciousness." All Buddhism is nothing but an exposition of this sentence. Enlightenment or Ignorance, virtue or wickedness, cause or effect, are nothing but one's own mind. Not one iota of anything exists outside of Mind. The Zen yogi should completely cast aside his former knowledge and understandings. Here scholarship or cleverness is useless.

*This, Thou, That.

Not only the outer world, but all habitual thoughts, passions, distractions and
 55 desires within one's own mind are, likewise, insubstantial, non-concrete, root-
 less, and floating. Whenever any thought arises, you should try to find its
 source; never let it go easily or be cheated by it. If you can practice like
 this, you will be doing some solid work.

There are many koans which help you work in the tumult of worldly activities,
 like the one, "What is this who recites the name of Buddha?" Although this
 koan is most helpful, you must realize that it is merely a stone for knocking
 upon the door; when the door is opened the stone is thrown away.

To work on the koan you must have firmness, unshakable determination, and
 solid perseverance. You should not have the least hesitation or irresolution, nor
 should you practice one koan today and another one tomorrow. You should not
 entertain any doubts about attaining Enlightenment, nor about the koan being
 too deep or mysterious, and so on. All such thoughts are hindrances. I point
 them out to you now, so that you will notice them later when they come up.

When your work is being done well, things in the outer world will not bother
 you very much but the trouble is that mental disturbances will arise feverishly
 in your mind without any obvious reason. Sometimes desires and lust well up;
 sometimes indescribable restlessness bursts forth. Numerous other hindrances
 will also appear. All these difficulties will tire you mentally and physically, so
 that you will not know what to do. You must then realize that all these experi-
 ences are produced by your meditation effort, which has stimulated into activi-
 ty the seeds of habit deeply hidden in your Store Consciousness from the very
 no-beginning-time. At this crucial stage, you must recognize them thoroughly
 and break through them. Never take them as real; never subject your Self to
 their control and deceptions. What you should do is to refresh your mind. Alert
 yourself, and with a high spirit look right at the arising point of the distracting
 thought. Look into it to its very bottom; push your mind on and on to the im-
 penetrable state! Say to yourself, "There is no such thing in me; where do you
 come from? I must see your naked body!" In this manner, exert your mind to
 the very, very end, wipe out all traces of thoughts, kill them and make all the
 deities and ghosts cry out. If you work like this, the good news will soon come
 to you. If you can break one thought into pieces, all thoughts will instantane-
 ously be stripped off. This will be like the emergence of a clear limpid pond
 when the mists have all vanished. After That stage, you will feel comfortable
 and infinitely light, filled with boundless joy. This is That unification.

But This is just the beginning of knowing how to work; never rejoice and
 wallow in That ravishing experience.

If you do, the demon of clinging to joy will possess you. Those whose hin-
 drances are too great, whose seeds of passion are too strong, and whose habitu-
 al thoughts are too inveterately rooted in their Store Consciousness, not know-
 ing how to observe their minds or how to work on the koans, should practice
 the prostrations before Buddha, recite the holy sutras, and confess their wrong-
 doings. These persons should also invoke the mantrams (holy incantations).
 For through the inscrutable symbols of the Buddha's all our hindrances can be
 overcome.

It is important for one to know that there are three kinds of (Zen) yogis: those who practice first and then attain “Wu,” those who attain “Wu” (Satori) first and then practice and those who practice ‘wu wei’.

There are also two kinds of “Wu”; the “understanding Wu” (Chinese: chieh wu) and the “realization-Wu” (cheng wu). The “understanding-Wu” means coming to know the mind through the teachings and words of the Buddhas and Patriarchs, but here most people fall into conceptualization and intellection, and cannot feel free when they encounter the activities and conflicts of life. Their minds and outer objects are discrete from each other—not merged or unified; thus they face obstacles all the time. This is the “resembling-Wu.” The “realization-Wu” results from solid and steadfast work on the problem (koan). Those who drive their minds to the very end will find their thoughts suddenly stop. Instantaneously they behold That Self-Mind, as if a vagabond son had met his own loving mother at the crossroads of the bazaar. Like one drinking water, the yogi knows whether it is cold or warm, and there is no room for doubt; nor is he able to express the feeling to anyone else. That is the real “Wu.” Possessing That “Wu” experience, one merges his mind with all conditions of life, cleansing all the present karmas and streams of passion and desire. Even doubts and vagaries are fused into the one real Mind. That “realization-Wu,” however, has different degrees of profundity. If one is able to work on the basic principle and breaks right through the nest of the Eight Consciousnesses, to turn over the cave of blindness and with one great leap to pass right through, then there is nothing more for him to attain. He is indeed deserving of consideration as a highly endowed person. His realization is the highest. Many of those who practice through gradual steps gain only shallow realizations. The worst thing is to be content with a small and shallow attainment. Never allow yourself to fall into the hallucinations of fantasy. Why? Because if the Eight Consciousnesses are not broken through, whatever wonderful things one sees or does are merely works of This Sangsaric state. If one treats all these phenomena as real, it is comparable to accepting a thief as one’s son. In the past, the elders said clearly: “Those ignorant yogis who know not the Truth cling to the imagined ‘absolute spirit,’ which is in fact the basic cause compelling them to wander in Sangsara from the very no-beginning-time. Only fools call Thou, ‘the clinging-bound absolute spirit’ the ‘Primordial Being’!” That is the most important gate one must break through. The so-called ‘abrupt enlightenment and gradual practice’ refers to the person who has already attained That “Wu” in a thorough-going manner, but who cannot cleanse all at once the habitual thoughts within him. He should then work on identifying his “Wu” realization with all that is encountered in his daily activity, and should put his understanding into actual use by merging it with objective events. As one portion of objective manifestation is merged with That “Wu” realization, one portion of the Dharmakaya will be unfolded; and as one portion of delusory thought is dissolved, one portion of the Wisdom (Prajna) will come to light. The crucial point of That practice is continuity and consistency. Practice metta and non-attachment.

AHIMSA by Sri Swami Sivananda

In the regeneration and divinization of man, the first step is to eliminate his beastly nature. The predominant trait in beasts is cruelty. Therefore, wise sages prescribe Ahimsa (non-injury).

This is the most effective master-method to counteract and eradicate completely the brutal, cruel, bestial nature in man.

Practice of Ahimsa develops love. Ahimsa is another name for truth or love. IT is pure love. IT is divine Prem. Where there is love, there you will find Ahimsa. Ahimsa is universal love.

Where there is Ahimsa there you will find love and selfless service. The one message of all saints and prophets of all times and climes, is the message of love, of Ahimsa, of selfless service. Ahimsa is the noblest and best of traits that are found expressed in the daily life and activities of perfected souls. Ahimsa is a means, not only to attain Salvation, but also to enjoy peace and Bliss. Man attains peace by injuring no living creature.

There is one religion – the religion of love, of peace. There is one message, the message of Ahimsa. Ahimsa is a supreme duty of man. Ahimsa, or refraining from causing pain to any living creature, is a distinctive quality emphasized by Indian ethics. Ahimsa or non-violence has been the central doctrine of Indian culture from the earliest days of its history. Ahimsa is a spiritual force.

MEANING OF AHIMSA

Ahimsa or non-injury, of course, implies non-killing. But, non-injury is not merely non-killing.

In its comprehensive meaning. Ahimsa or non-injury means entire abstinence from causing any pain or harm whatsoever to any living creature, either by thought, word, or deed. Non-injury requires a harmless mind, mouth, and hand. Ahimsa is not mere negative non-injury. It is positive, cosmic love. It is the development of mental attitude in which hatred is replaced by love. Ahimsa is true sacrifice. Ahimsa is forgiveness. Ahimsa is power. Ahimsa is true strength.

SUBTLE FORMS OF HIMSA

Only the ordinary people think that Ahimsa is not to hurt any living being physically. This is but the gross form of Ahimsa. The vow of Ahimsa is broken even by showing contempt towards another man, by entertaining unreasonable dislike for or prejudice towards anybody, by frowning at another man, by hating another man, by abusing another man, by speaking ill of others, by backbiting or vilifying, by harbouring thoughts of hatred, by uttering lies, or by ruining another man in any way whatsoever. All harsh and rude speech is Himsa (violence or injury). Using harsh words to beggars, servants, inferiors is Himsa. Wounding the feelings of others by gesture, expression, tone of voice and unkind words is also Himsa. Slighting or showing deliberate discourtesy to a person before others is wanton Himsa. To approve of another's harsh actions is indirect Himsa. To fail to relieve other's pain, or even to neglect to go to the person in distress is a sort of Himsa. It is the sin of omission. Avoid strictly all forms of harshness, direct or indirect, positive or negative, immediate or delayed. Practice Ahimsa in its purest form and become divine. Ahimsa and Divinity are one.

THE POWER OF AHIMSA

The power of Ahimsa is greater than the power of the intellect. It is easy to develop the intellect, but it is difficult to purify and develop the heart. The practice of Ahimsa develops the heart in a wonderful manner. He who practices Ahimsa develops strong will-power. In his presence, enmity ceases. The practice of Ahimsa will eventually culminate in the realization of unity and oneness of life, or non-dual Consciousness. The Yogi then enjoys the highest peace, bliss and immortality.

LIMITATIONS TO THE PRACTICE OF AHIMSA

Absolute Ahimsa is impossible. It is not possible to the most conscientious Sannyasin or monk.

To practice that, you must avoid killing countless creatures while walking, sitting, eating, breathing, sleeping and drinking. You cannot find a single non-injurer in the world. You have to destroy life in order to live. It is physically impossible for you to obey the law of non-destruction of life, because the phagocytes of your blood also are destroying millions of dangerous intrusive spirilla, bacteria and germs.

According to one school of thought, if by the murder of a bandit many lives are saved, it is not considered as Himsa. Ahimsa and Himsa are relative terms. Some say that one can defend oneself with instruments and use a little violence also when one is in danger; this is not considered to be Himsa.

Westerners generally destroy their dear horses and dogs when they are in acute agony and when there is no way of relieving their sufferings. They wish that the soul should be immediately freed from the physical body.

Motive is the chief factor that underlies everything.

Ahimsa is never a policy. It is a sublime virtue. It is the fundamental quality of seekers after Truth. No Self-realization is possible without Ahimsa. It is through the practice of Ahimsa that you can cognize and reach the Supreme Self. Those with whom it is a policy may fail many a time. They will be tempted to do violent acts also. On the contrary, those who strictly adhere to the vow of Ahimsa as a sacred creed or fundamental cannon of Yoga, can never be duped into violence.

A UNIVERSAL VOW

Ahimsa is a Mahavratam or "great universal vow". It should be practiced by all people of all countries. It does not concern the Hindus or Indians alone. Whoever wishes to realize the Truth must practice Ahimsa. You may encounter any amount of difficulties; you may sustain any amount of losses, but you must not give up the practice of Ahimsa. Trial and difficulties are bound to come in your way to test your strength. You should stand adamant. Then alone will your efforts be crowned with sanguine success. There is a hidden power in Ahimsa which protects its practitioners. The invisible power of the Force gives protection. There is no fear for the Force gives and takes equally. Practice having Faith in IT. Give thanks.

ON BEING HUMAN

The greatest gift is the human body and the immense intelligence that directs it. The human body has to be one of nature's finest creation. It is unmatched in power, capacity, and adaptability. The intelligence inherent in our bodies is so vast it is positively amazing. The digestive and metabolic systems have the remarkable ability to transform the food we eat into healthy blood, bone and cell structure. The red cells are produced by the flat bones and white cells are produced by the long bones. The lungs succeed in supplying the blood with the oxygen it needs. A complex skeletal system furnishes a supporting framework to allow the body to stand upright and walk. The skeletal system works in harmony with an amazing muscular system that allows locomotion. Perfect balance is always maintained, and if it were off by only a small fraction, balance would be destroyed. Consider the fact that the heart and its pumping system, which scientists have attempted to duplicate without success, beats about one hundred thousand times every twenty-four hours and pumps six quarts of blood through over ninety-six thousand miles of blood vessels. This is an equivalent of sixty-three hundred gallons or 1,500 oil barrels being pumped daily. That is almost one hundred fifteen million gallons in only fifty years.

The six quarts of blood are made up of over twenty-four trillion cells that make three to five hundred trips throughout the body every day. Two million plus new blood cells are produced every second! This pumping system has the capability of working non-stop for decades without skipping a beat. Consider the heat this machine generates in accomplishing these functions, yet realize that it maintains a constant temperature of around 98.6 degrees! The biggest organ of the body, the skin, is made up of over four million pores that are constantly acting as the cooling system for this machine and this machine can astonishingly reproduce itself! The force and wisdom necessary to turn a fertilized ovum into a fully grown man or woman are beyond our comprehension.

The five senses alone can stun the intellect. The list of activities performed by your body on a regular basis could fill a book. At the helm of this pinnacle of perfection is the brain, overseeing all these miraculous activities, making sure everything is working with a precision that would make the work of a master watchmaker look clumsy. The brain consists of more than eighty-five billion cells that are the most highly developed of any known to science, but do not function fully unless stimulated by the seven senses.

Looking at an individual cell, you will be even more impressed. A single cell cannot be seen without a microscope, what goes on within a cell is astounding. The wisdom of a single cell is said to exceed all the accumulated knowledge of the human race to date. Even the smallest cell in your body is about one billion times the size of its smallest component!

The cell is the site of more chemical reactions than in all the chemical factories in the world. There are thousands of components in a cell: chromosomes, genes, DNA, organelles, mitochondria, enzymes, hormones, amino acids and thousands of various chemicals and compounds too numerous to mention. And no one on this earth can explain what makes an individual cell operate.

All the thousands of different functions can be categorized, but the force behind these functions is beyond our comprehension. In other words, the innate intelligence of the body is infinitely more sophisticated than our thinking minds.

And to think there are over sixty trillion (60,000,000,000,000) of these astounding cells working with pinpoint perfection for some sixty, seventy, eighty years or more!

Inside each cell is a nucleus that contains chromosomes that contain genes and inside genes is the stuff of life: DNA. DNA is what determines the colour of the eyes and hair etc. or what fragrance a flower will have, or the iridescence of a bird's feathers. If you took all the DNA from all the genes of all your hundred trillion cells, it would fit into a box the size of an ice cube. Yet if all this DNA were unwound and joined together, the string would stretch from the Earth to the Sun and back more than one hundred times!

That's almost thirty million miles!

Each day 300 to 800 billion old cells are being replaced by new cells. These old cells are toxic and must be removed from your system by the four channels of elimination. i.e. Bladder, bowels, lungs and skin. Toxins are acid by nature and when there is acid build-up the body retains water to neutralise the acid and this can lead to weight gain and toxæmia.

ON NATURAL HYGIENE

Natural Hygiene is a way to assist the body to cleanse itself and maintain a good acid and alkaline and weight ratio. To assist the body in this activity it is necessary to increase the intake of high water content food to maintain the 70% water content of the body. All the vitamins, minerals, amino acids, proteins, enzymes, carbohydrates and fatty acids the body requires are found in abundance in fruit and vegetables. The water in food transports the nutrients in the food to all the body cells and also removes the toxins.

Drinking water only flushes the body and replaces liquids lost in sweat and urine. An optimum amount of water is 2 ltrs. per day taken before and after meals and not during. Try to find a spring or rainwater source for personal drinking water. While water from the tap is chemically pure it contains many chemicals not suitable for healthy bodies.

Natural Hygiene, see *Fit for Life*, by H. Diamond, also has theories regarding proper food combining and times of eating etc.

By following simple rules on eating and using the Food Pyramid for quantities the body adjusts the appetat for a balanced energy in/out ratio.

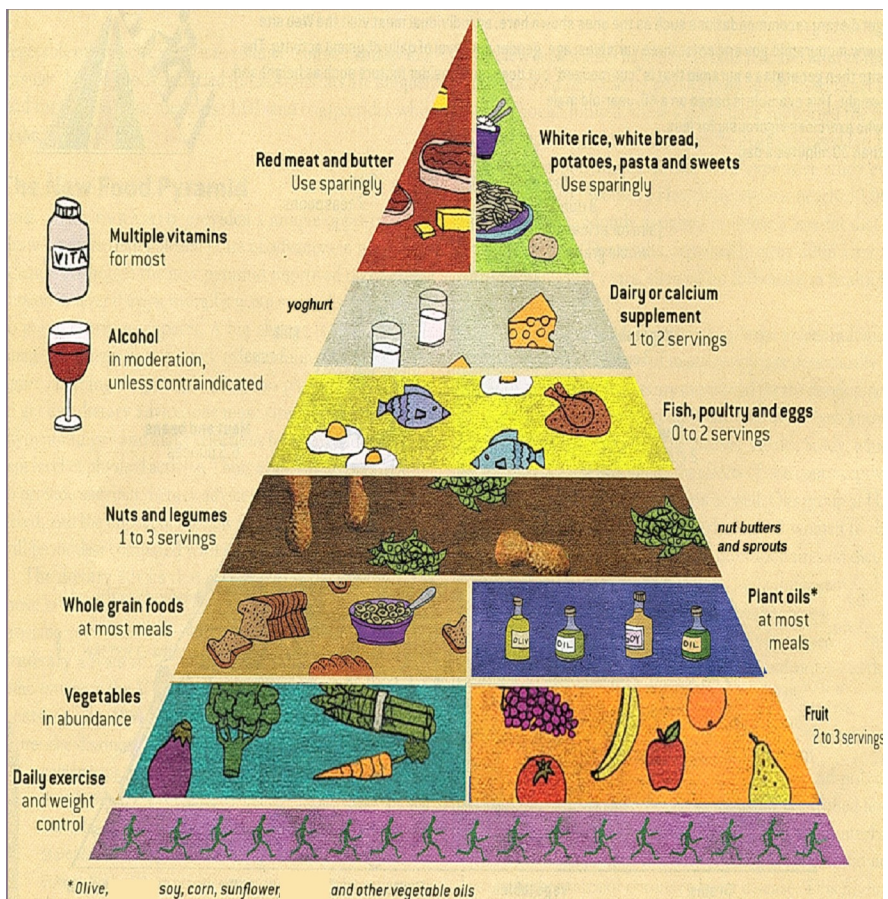
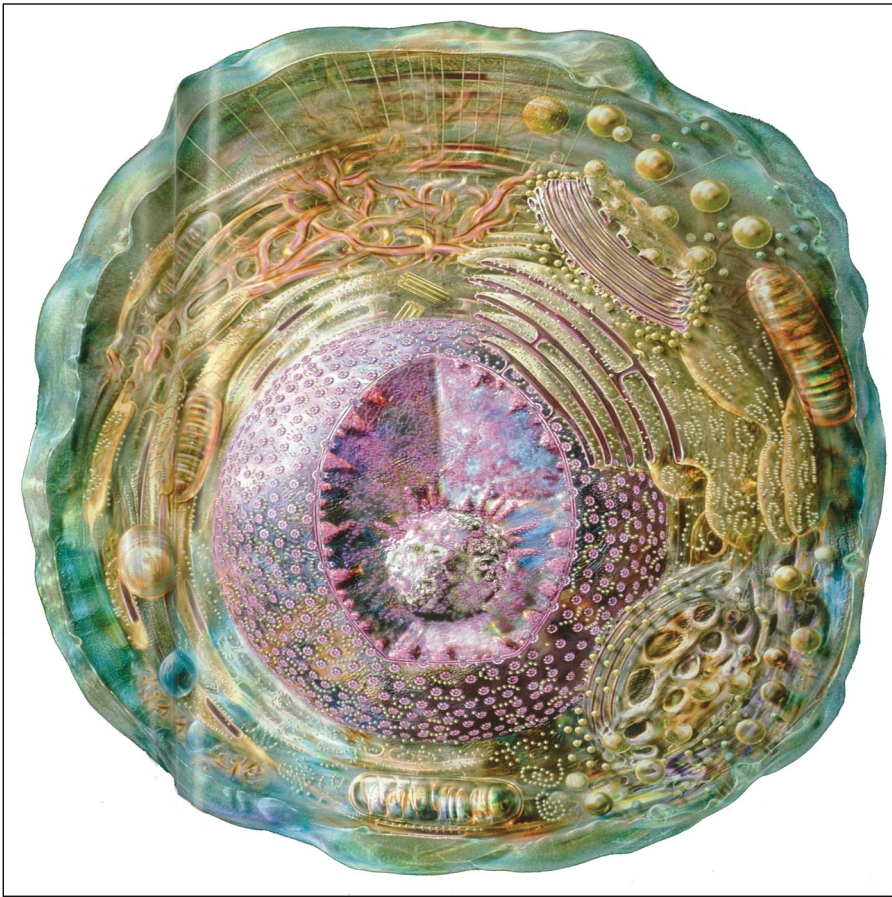
1. Drink liquids only on an empty stomach.
2. Eat fruit during the morning.
3. Avoid combining protein and carbohydrates or sugar in the same mouthful, e.g. avoid cheese or tomato on toast and hamburgers and cola or milk drinks etc.
4. Avoid fat/sugar combinations e.g. Chocolate, donuts, biscuits etc.

4am to Noon - Elimination - Juices and Fruit

Noon to 8pm - Appropriation - Lunch and Dinner

8pm to 4am - Assimilation - Relax and Sleep

Liquids 1/4 hour before and 3 hours after meals.



On Keeping IT Simple Suggestions

OK, it's time to get personal about my daily practice and certain things in life.

On sleeping

Practice sleeping on your r/h side to avoid putting weight on the heart overnight.

On waking, give thanks. Air your bed/blankets/clothes, all day, everyday.

Next, deep breathing,

The lungs are filled with oxygen from the start thereby allowing all the blood cells to start their function of delivering oxygen to all the cells of your body.

On exercising:

By consciously exercising the cellular memory is activated to prepare your body for the day ahead.

On drinking water first.

Our body excretes about a litre of urine at night, so drinking water first flushes the system and replaces some of that lost overnight.

On herbal teas, 7 different teas a week.

Herbal teas drunk warm, not hot, are able to replace some vitamins and minerals.

Boiled water is spoiled water. Do not sweeten with honey, it is an anti-biotic.

On Oranges first. Fresh not processed. 7.30 am

Oranges are full of vitamin C and also contain copper which attracts oxygen which supercharges the red blood cells that fuel the mitochondria.

On apple and pear next, rinsed. 8.30 am

Apples are a laxative and pears a diuretic, so the apples cleanse the stomach and intestines of the previous nights food waste and the pear the kidneys.

On liquid next, 9.45 am, tea – not coffee, which is acidic and addictive.

The liquid again flushes the stomach after the apple and pear have gone through.

Banana on their own. 10am

Bananas are a mineral rich carbohydrate and are better absorbed on their own.

Water or liquid again. 11.45 am.

The body is a complex organism and although it functions autonomously, by consciously separating your liquids and foods it allows your body to absorb the liquids effectively.

Dried fruit, 12 midday.

My personal diet is based on energy replacement, a different fruit each day and dried fruit is full of minerals and sugars. DO NOT EAT dried fruit that has been sprayed with oil! That is cooking grade fruit and oil/fat and sugar do not digest well together, in fact degrade, and that is why carbohydrate is used as a buffer.

Also avoid health bars with honey and oil mixed.

Honey should be used as a healer, not a sweetener.

Liquid again 3 pm. Again cleansing of the stomach and kidneys.

Dinner menu 5 – 8 pm

While very complicated the body has simple needs. Your stomach is not a garbage bin and does not easily digest wrong food combinations, see Natural Hygiene, so by using you mind to assist your body will allow your food to release its full energy. Drinking liquids with food dilutes stomach acids which digest protein, we need only 50 grams of protein a day, any more and the body has to excrete it leaving an acid residue and carbohydrates digest in an alkaline stomach, so try not to eat protein and carbohydrates in the same mouthful.

Also be careful of Hydroponic grown foods as we do not know the quality and quantity of the minerals used and the source of the water.

Why carrots and celery?

Cos carrots contain Vitamin A and most of the elements needed for healthy living as well as being a liver cleanser and celery contains organic sodium, which helps eliminate calcium deposits, and the leaves contain Insulin. Combined with Parsley, which is full of iron, and with the carrot grated, raw or lightly steamed on top of Chick peas or Lentils, with Chia seeds, it is a very healthy and easily digested meal. Try it for yourself.!

Also gargle and drink a glass of water after cleaning the teeth at night.

I only eat enough to replace the energy used and also for the day ahead and being an Ectomorph helps altho I do get cold easier than other types of metabolisms but living in a warm climate helps but it means that I am consciously aware most of the time. Eat less, live longer and healthier too!

While our brain is evolving our bodies still have simple needs and the constant consumption of over-complicated and wrong food combinations are creating an explosion of obese people driven by the pleasure centres of their brains to gorge themselves on fat/salt/sugar rich nutrient empty foods that the fast food and processed food industries with their vast factories keep churning out. Similar to the tobacco industry keeping people hooked on their products. There is no Way of Enlightenment for them! But for those seeking a different Path requires you to make an effort and there are many books on diet written. My guide has been Natural Hygiene and I have found much information in the "Fit for Life" and "Living Health" books by Harvey Diamond but I totally disagree with his wife's recipes.

Good food does not require such complication and her recipes corrupt the original message. We are all a unique evolving organism, so find a diet that works for you personally, I prefer to be a Vegetarian so I am not a link in the chain of grain-fed/feed lot cattle/pigs/fowls, and of the anti-biotics used, so always remember the KISS principle, cos it is when your body and mind are working together that the path to higher Self becomes clearer and not succumbing to impulse and urges by following a simple diet is a first step on a Path to Enlightenment.

Step 2 Yoga

The word Yoga means "union" and by practicing Yoga and Meditation we unite body and mind.

Step 3 Meditation.

Practicing Zen meditation of outward gazing allows our mind to see the beauty of IT around us.

Step 4 Gratitude

Being grateful for the gift of Awakening given to us allows the small ego self to become aware of the higher Self and ultimately of Conscious Awareness and Supreme Enlightenment. Give thanks to the Buddha and IT.

The singularity is here! Become one with IT. Give Thanks!

CELLULAR DYNAMICS, PULSE WAVE, SYNCHRONICITY

⁶⁴The message I am trying to impart to you comes in three stages. Body, mind and Soul. These are divided into 3 x 30 year cycles. The physical cycle lasts until you are 30 yrs old. The mental cycle lasts until you are 60 years old.

The Soul cycle lasts forever.

These three cycles can be described as Understanding, Awareness, Realisation, or Recollection, Meditation, Contemplation leading to Supreme Enlightenment.

The Buddha based his teachings on direct experience of Conscious Awareness and this can be achieved by the practice of Yoga and Meditation and metta.

Cellular Dynamics is the body becoming aware of the Self as an energy field or particle being guided by the Force which is a Pulse Wave which is emanating from Mind or That which is in Synchronicity or harmony with IT and I believe it is the intention of yoga and meditation, and by the use of three other practices, Zazen, Zanzen, and Zenki, to put us in harmony and Synchronicity with IT as a unified Being in time with Time. Practice going with IT's flow. Give thanks to IT. These energy cycles only come to fruition by **You** making an effort, ie. Practicing Yoga and Meditation and accepting the reality that the life we lead is a continual learning process and Empty mind and non-attachment allows us to respond more favourably to the experiences we encounter in our daily lives and to enjoy the bliss of a Being in harmony with IT. As above, so below.

While some of you may be young, you are all going to get old, so although the full impact of This message may not be readily apparent, by following the instructions or practices, the Way will become clear. I am not a guide or mentor. I am a messenger and the information is only intended to affirm or reinforce the intuitive and physical yoga you may be practising. Insight confirming Intuition.

I bring you the Buddha's message, "Try what I teach and see if it works for you". There is an old saying "what you put in is what you get back", so focus on these lessons learned in the Seminar, practice the Way when you are at home and IT will be revealed to you. Existence, Consciousness, Bliss. Sat-Cit-Ananda.

GIVE THANKS.

Reality is what we take to be true,
 What we take to be true is what we believe,
 What we believe is based on our perceptions,
 What we perceive is what we look for,
 What we look for depends on what we think,
 What we think depends on what we perceive,
 What we perceive determines what we believe,
 What we believe determines what we take
 to be true,
 What we take to be true is our reality.

On Transmigration, Re-incarnation, Emancipation.

Combine as one, the goal of aspiration, meditation and practice,
and so attain Understanding by Experimentation.

Do not cling to hopes for Enlightenment but practice every day.

Regard as one, this life, the next life, and the life between,
and accustom thy Self to them as one". Jetsun Milarepa

The Fundamental Teachings of the Bardo Thodol.

1. all possible conditions, or states, or realms of Sangsaric existence, heavens, hells, and worlds, are entirely dependent upon phenomena, or, in other words, are nought but phenomena manifested at This moment of Time;
2. all phenomena are transitory, are illusionary, are unreal, and non-existent save in the Sangsaric mind perceiving them as change;
3. in reality there are no such beings anywhere as gods, or demons, or spirits, or sentient creatures-all alike being phenomena dependent upon a cause;
4. this cause is a clinging to or desiring after sensation, after This unstable Sangsaric existence;
5. so long as this cause is not overcome by Enlightenment death follows birth and birth follows death;
6. the after-death existence is but a continuation, under changed conditions, of the phenomena-born existence of the human world-both states being karmic;
7. the nature of the existence intervening between death and rebirth in this or any other world is determined by the previous actions in life;
8. psychologically speaking, it is a prolonged dreamlike state, in what may be called the fourth dimension of space, filled with hallucinatory visions directly resultant from the mental-content of the percipient, happy and heaven-like if the karma be good, miserable and hell-like if the karma be bad;
9. unless Enlightenment be won, rebirth in the human world, directly from the Bardo-world or from any other world or from any paradise or hell to which the karma has led, is inevitable;
10. Enlightenment results from realizing the unreality of This Sangsara state;
11. such realizing is possible in the human world, at the important moment of death in the human world, or during the whole of the after-death or Bardo-state;
12. training in Yoga, i.e. in control of the thinking processes so as to be able to concentrate the mind in an effort to reach Right Knowledge, is essential;
13. such training can best be had under a human guru, or teacher;
14. the Greatest of Gurus known to mankind in this cycle of time is Gautama, The Buddha;
15. His doctrine is not unique, but is the same Doctrine which has been proclaimed in the human world for the gaining of Salvation, for the Deliverance from the Circle of Rebirth and Death, for the Crossing of the Ocean of Sangsara, for the Realization of Nirvana by other Enlightened Beings;
16. lesser spiritually enlightened beings, Bodhisattvas and gurus, in This world, in other worlds, though still not freed from the Net of Illusion, can, nevertheless, bestow divine grace and power upon the disciple who is less advanced upon the Path than themselves;

18. the Goal can only be Emancipation from This Sangsara to That Nirvana;
19. Nirvana is non-Sangsaric, a state of Being beyond all paradises, heavens, hells and worlds;
20. That realization is the ending of Sorrow;
21. IT is Reality

Man is not the center of the Universe as we once thought but an arrow pointing to the Way of a unification with the Universe. A Way is by the practice of Yoga and Meditation. Rainbow Zen is the Way of gratitude. Give thanks to IT.

Our mind is as a radio. Our ability, choice, gift, is to tune into the Cosmic consciousness. The further the living Being emerges from the masses by the application of Cosmic consciousness the greater his energy of transformation. The passing wave of Cosmic consciousness we can feel comes to us from far away.

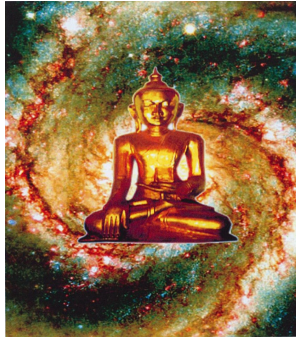
IT sets out as the Light from the first moment of Time.

IT reaches us after creating every thing on the Way.

This life is a gift we use to cross the bridge to the other side.

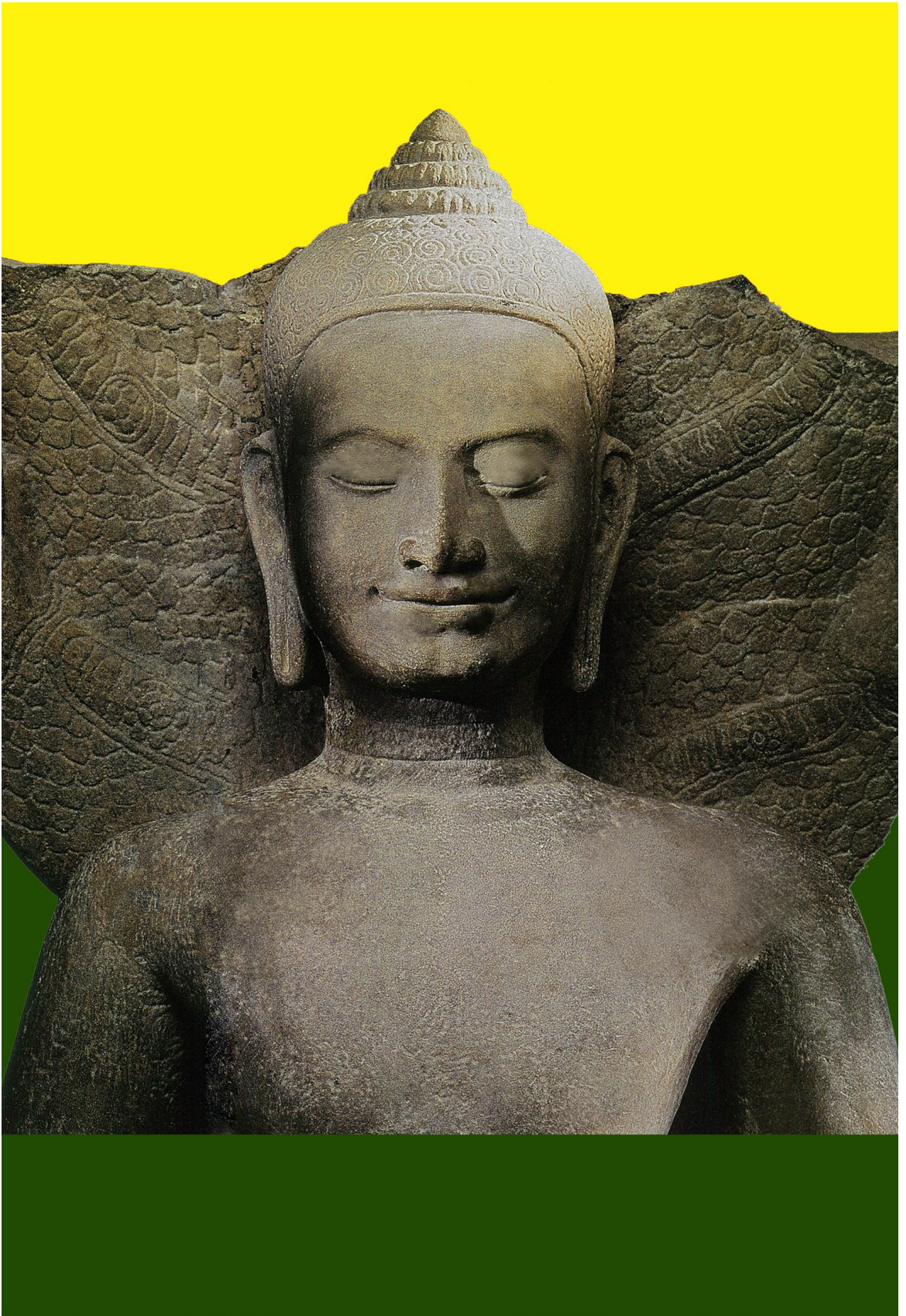
So use This opportunity of consciousness to plan for That life ahead and give thanks for ITs Love given to you. Practice the Way and know Prajna Truth.

Give Thanks



On Serene Reflection

Silently and serenely one forgets all words;
 Clearly and vividly IT appears before one,
 When one realizes **it**, **it** is vast and without edges,
 In ITs essence, one is clearly aware.
 Singularly serene is This bright awareness,
 Full of wonder is That pure reflection.
 Dew and the moon, stars and streams, sunrise,
 And clouds on the horizon reflecting the night,
 From darkness, they all become glowingly bright,
 From obscurity, they all turn to resplendent light.
 Infinite wonder permeates This serenity;
 in That reflection all intentional efforts vanish.
 Serenity is the final word of all teachings,
 Reflection is the response of all manifestations.
 Devoid of any effort, no thought of thought,
 This response is natural and spontaneous.
 That truth of serene reflection
 IT is perfect and complete.



54 *Followers of the Mahayana, meaning “large vehicle,” school, convinced that they were the upholders of the true saving message, which they described as “large” because it included esoteric aspects which, according to the Mahayanans, were not understood by followers of the ‘small vehicle’ or Hinayana. From the first to the fourth century the two schools flourished simultaneously in India, but Mahayana predominated from the fourth to the seventh century. Vajrayana, meaning “diamond vehicle,” an esoteric and ritually complex version of Buddhism, mainly developed in the Himalayan countries and Tibet. It was known to be present in Kambuja from 953 on, and gained popularity in the twelfth and thirteenth centuries, as demonstrated by a number of inscriptions and magnificent bronzes, but was never particularly widespread.*

In Kambuja as elsewhere, Buddhism was based on the “four noble truths” announced by Buddha: The fact that suffering is universal, because everything in the world is impermanent, painful and senseless; that suffering originates in thirst for life, which means attachment and desire; that this insatiable thirst which makes men cling to life can be extinguished; and that the way to suppress this thirst and gain salvation is the eightfold path of right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

Buddha’s lucid, acute analysis lays bare the inanity of life. The universe is overwhelmed by a perennial cycle of becoming in which every phenomenon is momentary formation, generated by the aggregation and breakdown of constituting principles, the “minimums” of physical and mental order, beyond which it is impossible to penetrate. The individual as a substantial entity and psychophysical unit does not exist. What is called “man” is a phenomenal personality in continual development, an aggregate of material and mental factors (skandhas), connected by the fictitious concept of “ego”. Mahayana Buddhism has

On the dissolution of the five skandhas that form the appearance of individuality (form, sensation, conception, predisposition, and consciousness), they are replaced by new set of compounds, in which the karma accumulated in the previous life acts as the catalyst and determinant.

Human life is therefore no more than a concentration of mental and physical states which are influenced by those that preceded them, and in turn influence the subsequent ones, in the karmic cycle that imprisons man in the world and condemns him to pain.

The origin of suffering is illustrated by a sequence of 12 interconnected factors triggered by the ignorance that governs the mental world, causing the accumulation of karma and structuring the consciousness accordingly. The consciousness is expressed through the individual personality, a psychophysical entity that operates and is consolidated in the activity of the senses, whose contact with the objects of the material world generates sensations. These sensations give rise to the desire that leads to attachment, which in turn produces life, divided into a continuous succession of births and deaths. There is no place in this context for the concept of atman, the Absolute, a Being beyond Becoming which are crucial concepts in the Hindu world.

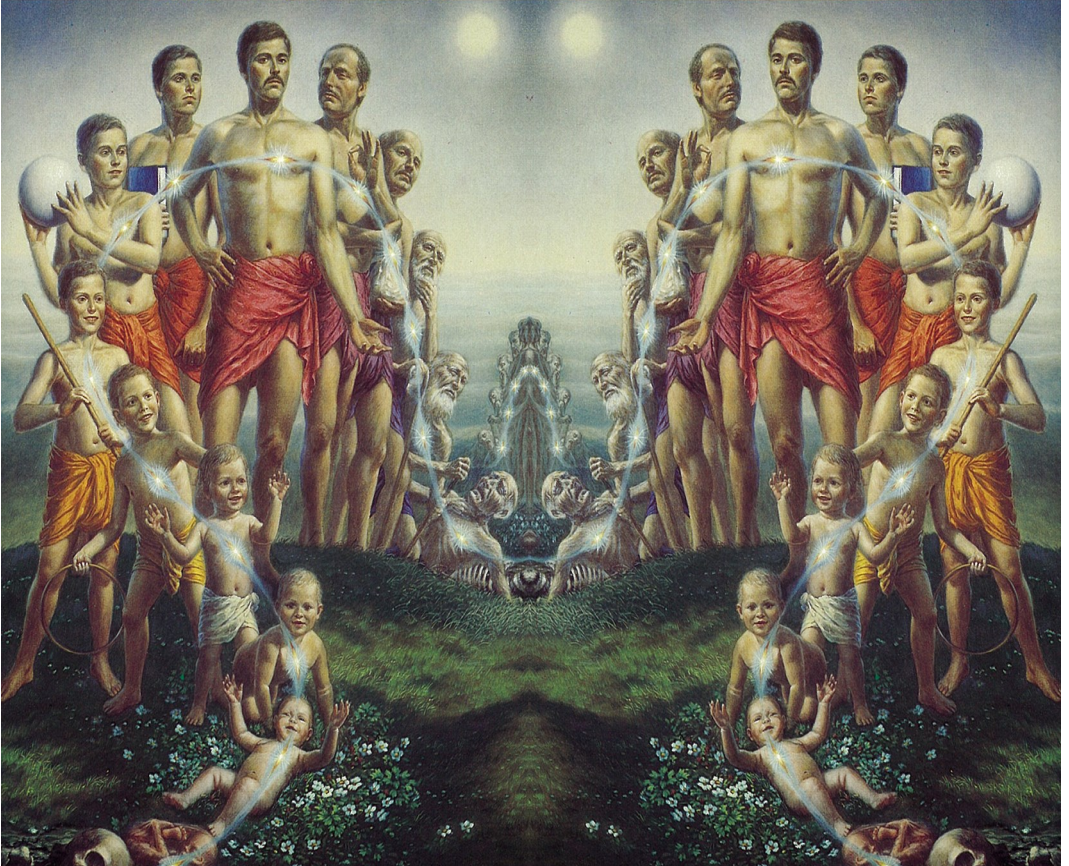
Hinayana Buddhism, also known as Theravada (Doctrine of the Elders), which preserves the concise original message of Buddha who preferred moral teachings and the monastic life to metaphysical speculation and mystical realizations, was the first to spread through the Khmer area, brought by missionary monks who followed in footsteps of the merchants. In the Buddhist world, the samsara (cycle of existence) is like a great fire continually fed by passions, which burn all beings in the flames of suffering. The purpose of Theravada is to put out that fire, namely to annihilate empirical existence and its fictitious consciousness. The term “nirvana” alludes to this difficult process. a different concept of the idea of Nirvana.

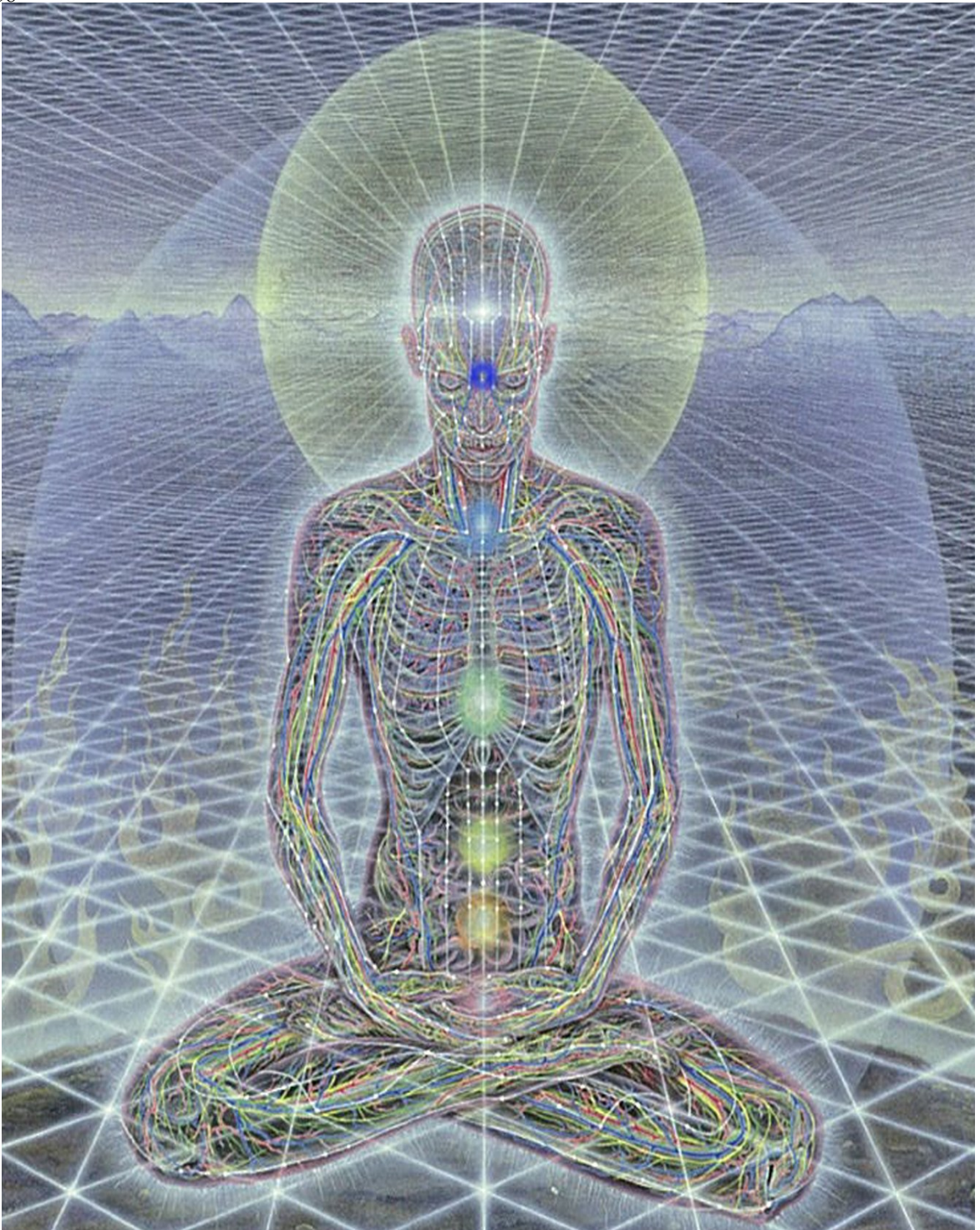


The Buddha
 left only
 footprints.
 Follow those.
 Go beyond Buddha
 Let the Buddha go!
 Set your Self free.
 Surrender to the Force.
 Unifying This with That is IT.
 "IT cannot be named
 But to point to IT
 IT is named the Light"
 or Intelligent Tectonics
 Beyond IT, the Void.

參同契 **Harmony of Difference and Sameness**

竺土大仙心 The Mind of the great sage of India
 東西密相付 is intimately transmitted from west to east.
 人根有利鈍 While human faculties are sharp or dull,
 道無南北祖 the Way has no northern or southern ancestors.
 靈源明皎潔 The spiritual source shines clear in the Light;
 枝派暗流注 the branching streams flow on in the dark.
 執事元是迷 Grasping at things is surely delusion;
 契理亦非悟 according with sameness is still not enlightenment.
 門門一切境 All the objects of the senses
 迴互不迴互 interact and yet do not.
 迴而更相涉 Interacting brings involvement.
 不爾依位住 Otherwise, each keeps its place.
 色本殊質像 Sights vary in quality and form,
 聲元異樂苦 sounds differ as pleasing or harsh.
 闍合上中言 Refined and common speech come together in the dark,
 明明口濁句 clear and murky phrases are distinguished in the Light.
 四大性自復 The four elements return to their natures
 如子得其母 just as a child to its mother;
 火熱風動搖 Fire heats, wind moves,
 水濕地堅固 water wets, earth is solid.
 眼色耳音聲 Eye and sights, ear and sounds,
 鼻香舌鹹醋 nose and smells, tongue and tastes;
 然於一一法 Thus with each and every thing,
 依根葉分布 depending on these the leaves spread forth.
 本末須歸宗 Trunk and branches share the essence;
 尊卑用其語 revered and common, each has its speech.
 當明中有暗 In the light there is darkness,
 勿以暗相遇 but don't take it as darkness;
 當暗中有明 In the dark there is light,
 勿以明相睹 but don't see it as light.
 明暗各相對 Light and dark oppose one another
 比如前後口 like the front and back foot in walking.
 萬物自有功 Each of the myriad things has its merit,
 當言用及處 expressed according to function and place.
 事存函蓋合 Phenomena exist; box and lid fit;
 理應箭鋒拄 principle responds; arrow points meet.
 承言須會宗 Hearing the words, understand the meaning;
 勿自立規矩 don't set up standards of your own.
 觸目不會道 If you don't understand the Way right before you,
 運足焉知路 how will you know the Path as you walk?
 進口非近遠 Progress is not a matter of far or near,
 迷隔山河故 but if you are confused, mountains and rivers block way
 謹白參玄人 I respectfully urge you who study the mystery,
 光陰莫口度 do not pass your days and nights in vain.





As the circle of ITs Light increases, so does the circumference of darkness surrounding it. Albert Einstein



*May the Buddha smile upon you
and the Force be with you
and ITs Light guide you on the Way*

